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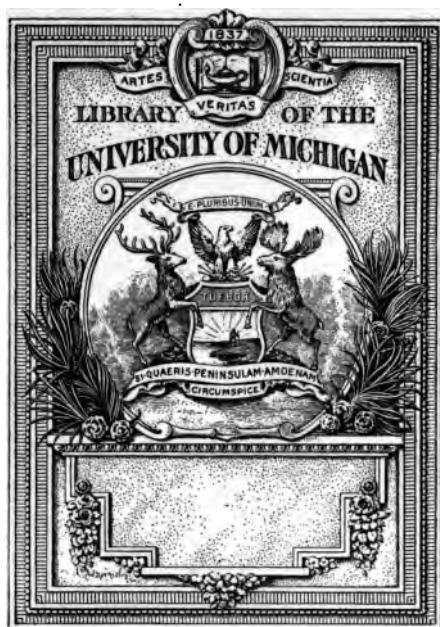
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THE
DIVINE WISDOM
AS REVEALED BY THE
METHODS OF CHRIST AND OF THE SPIRIT



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The Divine Wisdom

AS REVEALED BY THE

Methods of Christ and of the Spirit,

MANIFESTING THE HARMONY AND UNITY IN

NATURE, MAN & THE BIBLE.

By

JOHN COUTTS,

AUTHOR OF "MAN'S ORGANIC CONSTITUTION," "BRAIN AND INTELLECT," "THE SEVEN PRINCIPLES," "THE TREE OF LIFE," "CHRIST'S KINGDOM," "THE SPIRIT OF TRUTH AS REVEALED IN LAW," "THE WITNESS OF SCIENCE," "SCIENTIFIC ORDER AND LAW," "THE DIVINE TRAVAIL," "THE DIVINE INHERITANCE," ETC.

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PREFACE.

THE object kept in view in this work has been to comprehend the conceptions summed up in histories of philosophy ; to apprehend the problems stated ; and to view them in the light of the Methods of Christ and of the Spirit. Wise men seek to find wisdom ; they use suitable means to reach this end, but the results have been different schools of thought ; and an apparent want of harmony in their methods. By philosophy wise men mean knowledge of truth, of science, harmony of thought, the unification of all the sciences under philosophy as the universal science.

From Thales to Spencer there are many forms of philosophy ; but the confession made by historians is that there is no harmony found as to order of thought, and no unity as to the principles upon which wise men are to be guided in their studies. This work is not to be conceived as a criticism of philosophy ; it is only an attempt to grasp the conceptions of wise thinkers ; and to consider whether in philosophy there is a method of development and an organic order. If there is order, will it respond to the ascertained methods of Christ and the Spirit ? These methods, as scientific order, are here set up because in past studies they have been found useful in bringing into harmony Nature, Man, and the Bible.

CHAPTER I. Contains a brief explanation of past studies, indicating in what way this harmony and unity can be found as the means of preparation for entering into the study of philosophy. The assumption is that such training is necessary, and without this it would not be possible to understand the many subtle and complex questions raised by philosophers. It is important to understand their language ; their attitude as to abstract questions ; and in what way the realm of their thoughts differs from empiricism, theology and science.

CHAPTER II. In the brief survey of Greek philosophy from Thales to Aristotle there is little difficulty in finding the order of development. The physical, psychical, intellectual, moral, ideal and universal, follow in their due order ; and this order being seen, the conception arises that Greek philosophers, unknown to themselves, have been the means of revealing to men an intellectual order of thought of great value. The greatness of the development of Greek wisdom has not been questioned by those who understand pure intellectual thought ; this is confirmed by the fact that later thinkers, in the same line of studies, have not been able to surpass their philosophies.

CHAPTERS III. AND IV. Deal with the history of philosophy in the Roman Empire, and in the Papal Church during the Scholastic period. The problems raised in these portions of history take different forms from those found in Greek philosophy ; if limited to these, as in Neo-Platonism, the result would be stagnation and not development, death

and not life. Liberty is taken to break down the barriers set up by historical philosophy by introducing Christ, John, Paul and Christianity, as important factors in the manifestation of Divine Wisdom. It seems unreasonable to omit these seeing they become living and regnant powers in the highest realms of thought during the Christian era.

CHAPTER V. The period of modern philosophy is of special interest in this sense, it deals with new methods of thought and enquiry. All the past has become the valuable inheritance of modern thinkers ; it is the method of inductive science that specially occupies their attention ; and the results are summed up in the Positive and Synthetic philosophies. Special consideration has been given to the opposing schools of realism and idealism, and suggestions are made that may lead to the possible reconciliation of these systems of thought ; when rightly understood they may be found to express different stages of development.

CHAPTER VI. The suggestions made as to the order of development in the Bible, and its scientific construction, have been dealt with on similar lines in former works. The ruling thought is that the Bible can be studied in scientific order, according to the law of development, as revealing the Divine Wisdom in Grace to men, as the means of salvation, reconciliation and peace. In other words, Nature and Man, science and philosophy, fail to reveal the way of life and wisdom ; these are to be found only by accepting the Bible as the Divine Revelation of Grace by the Spirit ; and it is Christ, as Example, Teacher and Saviour, by His method, that is to men all that is involved in Grace and Truth.

CHAPTER VII. Is a summation and review of the subjects considered in the Book, indicating in what way the history of philosophy may be conceived as an order of development by following the method of Christ. The Bible, Nature and Man are seen to be in harmony. The question of the real and the ideal receives attention and special reference is made to a method suggested in philosophic enquiry as summed up in particulars, individuals, generals and universals. These terms appear to be of great practical usefulness when used with scientific accuracy to explain the true method of development. They are freely used throughout this chapter ; but it ought to be remembered that their highest value can only be realised in the realms of Science and Divine Wisdom. What careful thinkers have to remember is that Being, Reality, Existence, and similar terms used in philosophy, express an ultimate concept which is not cognisable, or definable, by reason, or the intellect of man. The realms of related knowledge may be summed up in four distinct Kingdoms, the physical, psychical, the moral and the spiritual ; or, in nature, experience, empiricism and science ; and these require to be kept distinct as stages in the order of development. Science is the highest realm as dealing with related order ; but there is involved in science all that is in empiricism, experience and in nature. There are, so to speak, objective, physical, psychical, moral and spiritual kingdoms ; and to men they

appear as nature, experience, empiric enquiry, and scientific knowledge. The value of the order of particulars, individuals, generals and universals will be found here; the physical is known in the lowest stage by particulars, as sense impressions, experience by an individual; the psychical, as experience in the mind, repeats the same order in mental forms; with the intellectual and moral man there is the advance above these lower stages by intellectual particulars, individuals to generals; and, by science, the further advance is from generals to universals; and in this kingdom science reigns by order and law as expressing to men the Spiritual Will of God. It may not be easy to grasp this conception of what science truly means, but the order of development seems to be definite and the results satisfactory.

Another method of looking at this question is by remembering that nothing can be known intellectually of Being, as Ultimate, in any of its cosmological principles. What Scientific thinkers require to keep in view, therefore, is that Being is conceived by abstract related ultimate Names, such as Force and Life. These are embodied in the physical Kingdom; and it is from them that all forms of thought are taken in the realms of Experience, Empiricism and Science. This means that physical forms are transformed into psychical thoughts that agree with the physical; that empiric reasoning uses all these forms to attain to rational order and fails; and it is by inductive Science that the order is realised. This, however, has to be remembered, Science is not limited to the inductive method of thought; induction is dealing with particulars analytically; these particulars are synthesised into individuals; and it is in this way step by step, and stage by stage, by innumerable particulars and many individuals, that man rises to manhood in generals, that is to ideals, and universals.

This order of development may be illustrated by a very beautiful and wonderful experiment in physics, as explained by masters in that realm of thought. The conception is that an electric current is almost the ultimate analysis of matter and energy; yet this can be divided into three lines, or modes of motion, by applying magnetism to the current; and this is probably the final word that Science will be able to express upon this interesting subject. This electric current, it is said, is environed by magnetism in spiral form; thus wherever the electric current is found there also is the magnetic power encircling the electric. What this means apparently is this: the particular lines of energy are synthesised by magnetism and thus the electric current is individualised; and, every development in the physical world of energy and matter is the increasing forms of particulars and individuals; these are expressed as ideals in words, in chemical signs, in the Solar Spectrum and in Electrical Science. Students familiar with the physical Sciences can follow out this theory, and it may be expected that the results will be deeply interesting. This, however, is only the introduction to another very wonderful series of

conceptions as related to physical life ; there is a change in the order, Force and its realm of wonders becomes the world of particulars, and one single cell in which there is physical life is the synthesised individual. From the single cell to the body of man in all its complex organs, there is this continuous repetition of particulars and individuals ; and now, what magnetism was to electricity that Life is to Force in physical life in all its forms, and in the body of man. Follow this order into the psychical world : now it is Spirit that particularises all sense impressions, and perceptions ; and it is the Mind that becomes the New Life synthesising and embodying, enswathing, all thoughts. Rise to the intellectual realm ; it is now the Intellect that is the great analyser of all that is in the Mind and in nature ; and it is the moral nature that unifies the life encircling the Soul. All this means Divine Order most wonderful ; and, what sin means is that it disintegrates the Soul, darkens and degrades the Mind, brings about disease in the body ; and what may appear very strange it demagnetises the physical being, and thus men in their ignorance lose the power to apprehend the mysteries that are in electricity and magnetism. The pursuit of Science and Wisdom lands men in the desert of empiricism ; and they think they can renew and save themselves by ethics, theology and philosophy. Here Grace is revealed, in all its particulars, as the Way of Salvation in Christ ; He is the Individual in Grace and Sacrifice ; He is the Ideal as the very Word of God ; and it is in Him, by His Spirit, that all these truths are universally revealed. What men require to do now is to stop their foolish efforts in trying to discover Ultimate Being ; this may be conceived as Gracious Love, as revealed in Science and Divine Wisdom in all particulars, individuals generals and universals. Love is the Ultimate, the magnetism of heaven ; the life of the body ; the life of the mind ; the life of the Soul ; and Love Divine is Jesus Christ the Saviour, the Son of God, the Manifestor of God the Father, as the very sacrificial Life and Love of His Heart. Men can choose to study these questions from the standpoint of the earthly and the agnostic and then the Ultimate is Force ; or, from that of the heavenly in Christ and the Ultimate is God in Christ, the Divine Redeemer, in Love, as the Living Sacrifice for Sin. By the former, the agnostic way, there is no true Science and no Divine Wisdom ; the way is that of darkness leading to death ; by Christ, the Way, there is Eternal Life and Scientific Truth, Divine Wisdom, Reconciliation and Peace. This is the great truth revealed in the Bible. "In Him dwelleth all the fulness of the Godhead bodily."

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The Divine Wisdom

AS REVEALED BY .

THE METHODS OF CHRIST AND OF THE SPIRIT,

MANIFESTING THE HARMONY AND UNITY IN

NATURE, MAN AND THE BIBLE.

CHAPTER I.

INTRODUCTION.

The subject of consideration in a former work was that of "The Divine Inheritance, as Revealed in the Bible, Man, and Nature, and discerned by the Methods of Christ and of the Spirit," the conception being this, that in all these realms of thought men possess a true spiritual inheritance within which they reside, and yet they may not know that they are within it or what it really means. The natural conception of the inheritance is that it is an earthly one ; the Bible enlarges the horizon of thought, then it is conceived as heavenly ; and the teaching of Christ upon this subject tends to turn the thoughts from earth and heaven to the soul as an inheritance and as a Kingdom of God ; Science has extended the thoughts, and now the inheritance has become universal. The experiences of Abraham may be expressed under similar forms ; it was by faith he went forth from Ur to seek for a land not knowing where it was ; he sojourned in it with God, Isaac, and Jacob as if he were in a strange country ; all the time he was looking for a city built upon sure foundations, the Builder being God, and the Spirit was his Guide in that journey of life, which was environed by a living faith in God. This conception is not limited to Abraham ; it is the theme of the Bible as a whole ; it is to be seeking for it, and living in it, with Abraham ; it is to possess and conquer it with Joshua ; it is to lose possession by sin and to be restored again ; it is to find that it is actually in Christ, the true Captain of Salvation ; and it is by the gracious influence of the Holy Spirit men find that the true Inheritance in the soul is Christ in them by His Spirit as "the hope of glory." It is upon such lines of thought that men are trained to understand the thoughts of God - this is the true order of development ;

and it is the Bible that reveals all this to men who walk by faith in the footsteps of Abraham, take Christ as their Saviour and Example, and obey the monitions of the Spirit of Grace and Truth within the soul.

It is not to be taken for granted that only those who possess faith like that of Abraham seek a better country ; it is in the inborn aspiration after that something better, more pleasant and happy, which men desire ; it is the intellectual, empiric country wherein they sojourn with their friends telling one another about their hopes as to what they think it will be like when they reach it. Ethical and moral teachers may not lay much stress upon such conceptions, but they do say that they also are trying to build up this City of God in moral order within themselves so that they may become true, good, and moral in their actions. To Christian thinkers it is given to blend all these conceptions into an ideal ; thus the vision mystical, the indwelling Spirit, the union with Christ, in spirit and in truth, and to be with Christ in Heaven, with all that this means to the pilgrim on the way to that better land. This subject may be illustrated in many ways ; what men ought to be preparing to understand is that all such aspirations are divine, they are stages in the pathway of development ; and all who thus aspire after what is beautiful, true, good, and gracious are all the children of God the Heavenly Father, who is using all such means of Grace to bring His children back to Himself. He despises not any of His children who are in such ways seeking their way home, and to be worthy of their inheritance ; let all the children cherish the same spirit of gracious affection toward each other, and the result will be that a truer conception of the Divine Inheritance will be realised in the world.

These suggestions as to the Inheritance, and those who are seekers after it in so many forms, will indicate how very complex this subject is found to be by students who set out upon this journey. What has to be remembered is that the masses of mankind are seeking for their inheritance in the life of experience ; intellectual thinkers think that they will find it when they find truth ; moral students hope to find it when they are morally good ; theologians seem to think that it will be discovered in dogmas of the faith ; statesmen seem to have lost the vision, if ever they possessed it ; and philosophers are very anxious not to give up the quest after wisdom, when it seems to be so near them. What seems to puzzle them is that just when they were going to seize the prize of the ages they found that it evaded

them ; they were almost sure that by the way of Science they had solved the Riddle of the Sphinx ; but when they entered in, lo ! they found themselves in a universe that transcended their conceptions ; they were back with Newton upon the sea-shore gathering beautiful shells cast up from the ocean depths ; and their hearts failed them when they found that they must begin their work again in a more patient, truth-loving spirit, as guided, not by their own self-conceptions, but under the guidance and the authority of a Divine Guide. It is the philosophers, the lovers of wisdom, that have in past ages claimed the right to be the guides of men in wisdom. In a true sense they have been the seekers after the City of God ; the question here is this, Have they found it ? Have they laid the foundations truly and for eternity ; or must men go further in this quest, to seek for and to find the City God has built upon foundations that cannot be moved ? The problem takes this form ; the Inheritance is spiritually realised and partly possessed ; the Methods of Christ and of the Spirit have opened up and divided the land promised ; will men find any order in this realm that will synchronise with what is Divine ? The question is not whether men can do this work, but will Christ, by His Spirit, teach men, open up the way before them, and so lead them to understand His thoughts upon this important subject ? It is not to be supposed that what is suggested here is a criticism of philosophy and its history, or to judge forms of philosophy ; all that can be attempted is to try to grasp the leading conceptions of philosophers, their aims and results, and then to bring the whole subject to the test of the Methods of Christ and of the Spirit, so that the Light of Truth may reveal to men what is true and right and what is false and wrong. What this may mean eventually is much more than men would suspect, because such an inquiry has involved in it, not philosophy merely, but the science of philosophy also, that is, the order in which there is development, so that it may be seen to be organic in its forms of living thought. It is hardly necessary to state that such a conception of philosophy has not been attained in the past ; that there is no appearance of any such scientific unity and harmony at the present time ; and that philosophers, as idealists and realists, see no prospect of any such harmony in the future. Faith has not failed to find the way, and to give ample light, in the past ; Hope has not been put to shame, for there have been first-fruits ; and Patience will persevere until the pathway is clear and the King

of Grace is graciously pleased to reveal to His servants that which they desire to know. The claim made here on Christ's behalf is that He is Lord of Science and of Divine Wisdom ; that He has His Own method of revealing truth, and it is reasonable that men wait upon Him and ask special guidance in such a work.

With such a work in view, with all its difficulties, and they are very many, it may be found useful to glance, as briefly as possible, over the way that has been followed in the study of the Methods of Christ and of the Spirit, and the lines of thought that have been opened up in this study. Here the thoughts must be limited to the work of the past thirty years and to the problems that have specially occupied all classes of men as they have arisen particularly through Evolution and Agnosticism. What men have really benefited from is the Spirit of true Science as revealing to men the order and laws in the physical world ; what has caused much strife and ill-will has been an Agnostic Evolution theory of a naturalistic, mechanical order, which religious people could not receive as a true philosophy. The opposing parties have failed to understand each other because of mutual intolerance ; the religious classes did not understand Science as they might have done, and they could not endure Agnosticism. Scientific Agnostics had little or no respect for religion, the Bible, or religious teachers, and, being so prejudiced in their minds, they were, as matter of fact, very ignorant of the Bible and its contents, and, specially, wilfully ignorant as to its spiritual importance as the means of Grace for blessing to sinful men. What they assumed the Bible to be was a kind of history of the Jews, mythical, unreliable, the work of priests, full of superstitious conceptions, and thus without any Divine authority. They conceived it to be not merely a natural product from the past, but erroneous in its teaching about Creation and Providence ; a Book full of metaphysics and myths ; and being found faulty as related to nature and to physical science, it was condemned and rejected by Agnostics. The results were very serious ; such men became the leaders of modern thought ; they were the lights that were going to enlighten the world ; they knew not that they had cast aside as valueless the Light of Life, the Bread from Heaven, the Water of Life, and had invited men to go out with them into a desert world where no God was permitted by them to speak, and where all men who feared the Name of God were said to be superstitious fools, who were ignorant as to the marvellous Agnostic light that had arisen upon the world. For a time the

strife, railing, and bad feeling that existed was great ; to a large extent this has passed away ; the opposing parties, it is said, can now see that the errors and assumptions were not all on one side, but that both sides lacked knowledge of important truths, and thus errors and false assumptions by both parties. It is not necessary to add anything further as to this painful past ; it may be assumed to be true that both parties have become more reasonable ; that they are becoming more and more careful not to give offence ; and they try, if possible, to understand the truths that they formerly rejected as unreasonable.

It is not to be lightly assumed that the methods of Science, of philosophy generally, or of modern Agnostic philosophy are easily understood ; they require special study ; they are not to be met with an anti-pathetic spirit, and, above all, impertinent conceited ignorance stands the least chance of gaining any good from these important realms of thought. What philosophy all through past ages has been trying to find is the knowledge of the highest truths in their unity and harmony, so that a true conception of the sublime and wonderful order of the universe might be attained. If philosophy has so far failed or come short of this result, then it has been because the methods followed have not been satisfactory ; the outlook has been too narrow ; and not because men have failed to do their very best to find solutions for the problems that have arisen. Perhaps, as a rule, the fault has been that such men have been far-sighted and too self-reliant, and did not understand that they required a Guide to lead them through the maze of thoughts that surrounded them. To be humble enough to accept even a thread as a clue is true wisdom ; and without a clue, how is it possible for wise men, in their brief working day, to reach even the point where they can with confidence say, " Now we have analysed and surveyed the whole creation, let us arise and return and build the City of God." That is not the history of philosophy ; rather, as men have reminded philosophers all down the ages, they have been trying to build Babel towers that would reach the Heavens ; they remain as monuments of the great works of men ; but there is no divine order, and what is seen is confusion and not harmony and unity.

It has been as a protest against philosophy that Science has arisen and has become so powerful a factor in modern times. The usual way of stating this is, that philosophy has followed too closely the deductive method of thought ; thus philosophers were said to spin cobweb systems of thought out of their own minds ;

they did not sufficiently attend to the inductive method of thought, and of experimenting to prove their thoughts to be correct. There is much truth in this criticism, but, as men know, not even inductive Science and an Agnostic philosophy have proved themselves to be more successful. The cobwebs of philosophy are still there, and many men seem to think that the cobwebs which did permit light to pass through, have been supplanted by a dense woven cloth so thick that the light from Heaven cannot get through it. What men may learn from this is that the question is not so much one of deduction and of induction; it is that of para-magnetism; the light of truth will not pass through those mediums that have lost their polarity and are not in harmony with the constitution of the universe. The value of Science is not that it is inductive only in its method; it is also deductive and synthetic; and were it not so then it would be only analytical and destructive, whilst men know it is also synthetical and constructive. The supreme value of Science is that it is like a sword with two edges, it works both ways, and is equally serviceable in analysing and synthesising methods of thought. What Science actually means is not easily understood, and it takes much careful study to limit and define this mighty power; in one sense all thoughts are within the realm of Science, as knowledge; in another, that only is pure Science that has been analysed and classified in order and become organic truth within definite realms of thought. The realm of child-like experience as related to the external world is not pure Science, it is that of external observation. The realm of psychology, that is of child-like knowledge of sensation, the special senses, images, ideas, thoughts, correlated thoughts, is not Science, it is the subjective realm of the mind, which is a microcosmic reflection of that external world from which all these have been derived. The realm of empiricism within which men try to apprehend, understand, and explain the order that exists in the universe is not Science; it is seeking to attain to Science; it is feeling after order and law; and it is within this realm that such huge blunders are made in philosophy, theology, and many other realms of thought. They fancy they have attained to manhood; they put forth the hand to seize the crown and crown themselves with great boasting; not knowing that they are mere empiricists and not scientists, and that this farce of crowning is premature and childish. What Science does mean may be studied and understood if men would try to comprehend the work of Copernicus in

astronomy ; of Newton in motion and gravitation ; in the physical sciences, as in chemistry, physics, spectrum analysis, biology, anatomy, morphology, and physiology. Where these sciences have been analysed and synthesised, their unity and harmony discovered, there Science reigns, and there is an end to all strife, and differences of opinion. Psychology, of the Agnostic stamp, has appropriated the crown, but men say that the claimant to the crown is an impostor ; that he is an impertinent youth, and that nothing would be more fitting than a frank confession of ignorance, the replacement of the crown into the King's hands, and a return to the university of truth, to a very careful study of the complex problems that have arisen in this realm. If then psychology has no right to wear the Crown of Science, it follows that Science, as order and law, has many problems requiring patient consideration. Morals, or ethics, is feeling after a true moral order ; sociology is awakening from its dreams of childhood ; and grave theology, that has long claimed to reign as queen, it is to be hoped, will put aside crown and robe and begin to imitate the Master and Lord, by the girded towel, the ewer and water, and humble service. It is not earthly Science that is teaching men such truths as these ; what men require quite as much in this their day of testing, as the Jews did of old, is to see who it is that is carrying among men this lamp of Truth in a dark world. Could they but see Him as He is they would fall at His feet and worship Him, the Lord of Truth, the Divine Wisdom. It is very difficult to see and understand all that this means ; it is not that the Lord and Master is complaining because men do not comprehend His work ; He is quite used to such treatment ; the marvel is that men are so blind, so full of self-conceit, that they fail to perceive the Lord working in the midst, and that they praise one another for the glorious work He is doing by them. Could they only see the true position they would be covered with shame, and the sting of self-reproach would be intolerable ; simply to think that the Lord of Grace and Truth, of Science and Wisdom, should be thus treated by His servants and friends, is for Him glorious ; but for His friends so to act, this indeed is shame and disgrace.

The position assumed here is that philosophy seeks to find the unity and the harmony of all truth, in all realms of thought, throughout the universe. Science recognises the facts of an external world ; of a world within man as stored up in his mind or memory ; an empiricism that seeks to find the order that exists in universe and mind, so that it may build up a spiritual

temple of God, wherein God may be worshipped ; but through what is named sin, selfishness, evil, sorrow, suffering, self-assertion, and many baneful influences in the world, men have failed to attain to Science or Divine Truth. It is by Science that men are being recalled to consider their position ; because Science can teach men what the Divine order is throughout the universe ; and, when men know the order, they give to it the name of law, it becomes to them the Divine Will ; it is true, good, and righteous, therefore obedience and conformity to law is most reasonable, whilst disobedience or want of conformity to law is unreasonable in a being made in the image of God. Science has authority as law ; that is to say, the Law-giver speaks to man as under law, and it is unreasonable that any man should break the laws of God. True it is here assumed that man has developed to the spiritual stage, and that he understands spiritually what law means. Science is enthroned in spiritual law ; it is not physical or psychological, mere experience, and this ought to be clearly understood by those who are the servants of Science. It is a fatal mistake to suppose that men create Science, or that they can limit order or law. What they have to do is to recognise and try to understand the order that exists throughout the universe and conform in their lives to what is known to be true, right, and good. Science, rightly understood, is not in any sense an enemy to mankind ; it is when men reach the realm of Science that they are emancipated and raised above lower stages of truth ; when men know all that Science means they will say that it transfigures thought and transcends physical phenomena ; it is pure radiant truth shining in the Heavens above men ; thus it is worth while for them to try most earnestly to understand what is really meant by Science as transfigured knowledge.

It has been stated that the true realm of Science is that of placing in order the thoughts of men as dealing with definite realms of thought ; it is in this way that the physical sciences became divided and sub-divided, related and correlated, until at last the student sees before him what he could conceive to be a tree with its branches or the human body with all its organs and functions ; one body produced by life from matter or force, with many organs and diverse functions, and yet the body is one and in health its functions are harmonious. With this conception as to the physical world, it is not very difficult to conceive the thought that the psychological world may also be similar to the physical. Careful study tends to prove that what is named

the spirit of man is, in many ways, like to energy or force ; it is a power that by means of the senses and images of ideas attains to knowledge ; and the power with which it is associated is the mind or memory, within which thoughts are retained and represented. These four powers are conceived to be the realms within which the lower animal creatures live, move, and have their being. With man there is found two other powers with which he is endowed, these being the intellect by which there is comparison of ideas, empiric reasoning, and the means of relating thoughts, as they can be conceived by Science ; and the moral nature, which is under law as discovered by the intellect. What this means is that there is within man, not merely the psychological order, as derived from the external world by means of the senses ; there is the power to analyse and to set in order the contents of the mind, thus making possible within a man an ordered cosmos that will be in harmony with the great universe. This soul of man may be conceived as palace, temple, or city ; it is that heaven within where God may dwell and reign in love ; or it is where devils may desecrate palace, temple, and city. If the first, then order and law and the cosmos will be developed in due order and in due time ; if the latter, then the result will be chaos, sin will reign, and death will follow. These are the six cosmological principles that constitute the moral man ; if the man lives in harmony with his nature he will live in the image of God, be like God in his nature ; but if there is a fall from order and law, obedience and love, then man loses the divine image ; he takes on the image of the earthly ; he falls beneath the spiritual ideal, and this is man's state and condition, individually and as a race. What is required is not that men by their own intellectual and moral powers regain their true position and restore themselves to the favour of God in His image ; this is simply impossible ; the moral ruin cannot be rebuilt by moral means and the perverted intellect cannot discover any Way of Salvation and restoration. The means used for this purpose is named Grace ; that is, God gives freely, of His Grace, His Son, to be the Saviour of the World ; it is under this realm that men, all men, are living ; thus it is, because God is merciful and gracious, they continue to live, possess the light of faith, live in hope, patiently work and wait for the coming of the Kingdom of God. When men consciously try to understand what these things mean ; and seek to obey, then they will adore and praise God for that

redeeming love which has been manifested before men in this world. Grace is the seventh principle that enters into the constitution of the universe and of man ; that is to say, it is like a new seed that will develop into a new realm, that is predestined to rule over all the lower principles in their realms ; and this realm, or kingdom, has an order and laws as definite, as capable of being set in scientific order, in all its branches, as the sciences of physics, chemistry, or spectrum analysis. In the past men have failed to apprehend this truth ; they classed Grace under the realm of morals ; this is not so, Grace is supreme over all the other realms, so that by means of gracious laws the fallen may be restored and guided back to the Father's Home. It is in this realm that there is so much mystery said to be found ; which means that the order is not understood or has been misrepresented ; that, as matter of fact, the thoughts of men, as related to this realm, have been wrong from the beginning ; and it is only after many centuries of special training that they are beginning to understand that there could not be anything more wonderful than Grace, because it means God humbling Himself, becoming a Servant, and a Propitiation for the sins of men, so that by His gracious condescension men might be taught the Love that is in the Heart of God for His sinful children. But this Love of God is not limited to Grace and its realm of gracious loving service ; He has done something even more mysterious and wonderful, something so very astonishing that men can hardly be brought to believe it to be true. What He has done has been foreshadowed in physical life as related to energy and matter ; in the mind as related to the spirit ; and in the soul or moral nature as related to the intellect ; that is to say, He took to Himself the human form, which constitutes the man, and in it Grace lives and reigns in humble service in obedience, conformity to God's Will ; and the new form of Life, in this new world, far above men and angels, is summed up in the word Sacrifice, for this is the power that is wedded with Grace in this world. To put this marvellous thought in another light, the Incarnation is that of Grace into a living physical body where there is a mind-life and a soul-life ; but the Divine body, form, in which Grace lives is not either of these, it is that almost inconceivably real being that is known as Sacrifice. To put the conception in another form, Jesus is Grace beneficent going about among men teaching them, healing them, and giving them all kinds of gracious blessings ; but, when

the marriage hour is come, as at Cana ; as when the Greeks came to him ; as at the Last Supper ; as in the Garden ; as arrested by men, like a thief or an evil-doer ; as standing before a human judge ; as scourged, wearing a crown of thorns, nailed to the accursed tree, then indeed men see what is not human ; it is God uniting Himself with humanity for this very purpose, the offering of the Divine Sacrifice, as the Very Life of God, so that by this union there may come to men the Divine Child of Sacrifice, the Holy Spirit, as the fruit of this union. This is what the Lord meant when He said that no man took His life from Him ; He had power to give it and to take it up again, because He had received all this from His Father. It is not to be assumed that any man could do these things, or that other men did similar things before Jesus came into the world ; all such reasoning is vain, it does not grasp the truths that are being revealed to men ; what they fail to see is that before Abraham, Noah, Abel, or Adam, the Lord of Grace lived, and that strange bride, resignation to the Will of God by the Way of Sacrifice, lived also in the very heart of God. The strange thing is not that men revealed Grace and Sacrifice to their fellow-men as guided by His Spirit ; it is that the Lord Jesus Christ was conscious as to these truths, and understood them, whilst His followers about nineteen centuries later in history are only awakening to the consciousness that they are truths of the very highest spiritual importance. These principles are fundamental ; they are said to be related ultimates, ideals, beyond which the reason of man cannot pass ; in other words they are unit thoughts as the seeds of distinct realms of truth ; and it is out of them that there arises all the related thoughts that are found in these definite realms.

If the thoughts are turned to the synthetic philosophy of Mr. H. Spencer, it may be observed that he in a measure follows the same order of thought ; only as his object is to formulate a philosophy of evolution, he is not so careful to define the different principles and their realms ; what he wishes to show is that from force, as a principle, physical life, spirit, memory, reason, ethics ; and altruism are derived. His order is that of the natural ; the spiritual, as superstition, is ignored, and thus the conflict between Agnosticism and religious teachers. There is one portion, however, of Spencer's *First Principles* that deserves special study as of great value ; it is where he defines knowledge into two divisions, the unknowable and the knowable ; the unknowable being that

which cannot be known as related truth and yet must be believed in as existent, and even as the potential cause of all that is known ; the knowable is related truth. It is a question whether any other writer has so explicitly perceived this great truth that all knowledge must eventually become scientific in its order ; the evolution must rise above experience and empiricism, and the result will be perfect knowledge in classified order and conceived as law. It is not proposed here to enter into further details as bearing upon the synthetic philosophy, but simply to point out that if all knowledge of relations, in all realms of thought, are to be set in scientific order, then the realms of Grace and Sacrifice cannot be omitted, they also have to find their places in the family of the sciences. Enough to state here that Mr. Spencer's ultimate, as the unknowable, is not to be conceived as non-existence. It is Existence, Reality, Substance, God ; it is the Power behind all powers ; the Source of all causes ; the Life of all life ; the Noumena, the Fact, all else being phenomena, what is ever-changing, but changing not by chance but by order and law.

The principles that have been enumerated are named related ultimates ; that is to say, they are related to each other in their order of development and they are correlated with the ultimate. What the essence, or nature, of the Being of the Ultimate is cannot be known ; there is definite limitation ; men simply must believe this fact and accept it as a fundamental truth. Further, it is also conceived that the results of Science, as order and law, limit the intellectual power of men ; when they discover law they can do no more ; and, perhaps, the simplest explanation, as well as the highest, is that law is the Will of God made manifest to men ; but this also is a transcendent thought of great importance, because there is involved in it the conception that when men know, love, and obey law, then they will not be earthly ; they will be transfigured and be heavenly, because they will live, move, and have their being in God. The principles named are placed in their order of development ; thus they may be said to be cosmological ; they apply to nature and to man, to the macrocosm and to the microcosm ; thus they become standards and tests as to the order in the universe and to the order in man, in body, mind, soul, and spiritual life. They tell man not merely the order of creation ; they tell him also the means by which there is regeneration to the Life of Grace in Christ. The cosmological principles are not put aside within the realm of the Bible ; there also they are found to be operative, and they really underlie

the reconstruction of man, and of mankind, into the image of God.

What has been named "the Method of Christ" is derived from the study of the Blessings uttered by Christ in his Sermon upon the Mount. These follow a definite order, and when the soul of a man gets tuned to them, and to the cosmological order, then it is discovered that they are set as to an octave of music, and that they are in harmony. The blessed state in Grace for sinful men is to be poor in spirit; their portion is the kingdom of heaven. Those who mourn because of sin will receive comfort and rejoice in hope. The meek ones are to cherish faith and hope, and the reward of patience will be that the earth will become their inheritance in the spirit. Those who thirst after truth and righteousness will be filled with the grace, truth, and love of God. The merciful will obtain mercy from God because they are trying to be like Him in their lives. The pure in heart will see God, that is to say, the divine image will be within the soul, and that is God's reflection as in a mirror. The peacemakers are God's children in grace, thus they are like Christ, the Brother and Lord of Grace. The persecuted for righteousness sake have their portion, and it is the heavenly one; and when reviled, for Christ's sake, then this is cause for rejoicing, because this is to be favoured to follow in the footsteps of the King of Grace, and to be initiated into the mystery of salvation.

These Blessings in their order form the Method of Christ; the method of the Spirit is conceived under different forms, the conception being that the Spirit is in working in the soul and therein producing the graces of Faith, Hope, Patience, and Love. When these graces are compared with the first series of four blessings, then it is seen that the poor in spirit have faith; that the mourners have hope; that the meek have patience; and that those who hunger and thirst after righteousness have the love of God in their hearts. It is at this stage that there is change in method; it is no longer the work of the Spirit or the Blessed State; it is man as manifesting himself in his actions, in being merciful to others; in the life of purity; in the peace loving spirit that reconciles; and in that most remarkable spirit of divine charity where men when persecuted do not resist, and when reviled bless their enemies and do them good. What has to be remembered in the study of the Bible is that the Spirit of Christ always precedes men in their thoughts and actions, creating within them the new heart and the right spirit; and what follows

is the Blessed State of those so regenerated, as they follow their Lord and Saviour in the blessed way. Further, what men will find, as they pursue their studies of the Bible, is, that it is constructed upon these methods; the Spirit carries on the work of regeneration in all the ages and in all men by this method of creating faith, hope, patience, and love, and in sustaining these graces in the souls of men. The Bible as a whole reveals these facts; every division of the Bible follows the same order; and, no matter where men turn, if they have only the ear to hear, and the soul to understand, this is the heavenly music that is found everywhere, rising high above all the noisy tumults upon the earth. It is not suggested that these truths are to be found in the history of the Bible; in the experiences of men; in their empiric conceptions as in theological dogmas; but it is the truth that this is the order of the Bible, in its scientific form, as revealed by the Spirit of Christ. What this means, in all soberness of mind, is that the Bible is the creation of God's Spirit just as truly as the physical creation or the body and soul of man are His works; and what Science truly reveals is not only nature and man, but particularly that God has by Christ, through the Divine Spirit, revealed to men the very way by which in His Mercy and Love He has redeemed them from the powers of evil. It is not to be assumed that this is another form of mysticism; it is just as mystical as the physical sciences, no more and no less. The Bible in its scientific order reveals to men the Will of God as law; and when men perceive this truth, as they must eventually do, then they will see that what is required is not to prove their dogmas by their own intellectual conceptions, but to read truly the thoughts of God as His Will, as law, and their strife and contention will end. Care must be taken here to understand the meaning of the word "law;" it is not in any sense the work of man; it is the method of the divine operations in nature, in man, and in Grace; it is law that governs the physical universe; it is law that constructs the body of man; that builds up his mind in harmony with the physical body and the external world; when man by his intellect reasons to find truth, what he is attempting to find out is law; when the intellect, by divine grace, builds up within the soul the temple of God, then it must be by divine law, and no construction can possibly stand within the soul unless it is built up in the divine order. These are the fundamental truths taught in the Bible; men have been groping after them for centuries; the sciences

dealing with the physical world were the forerunners of the new day ; the bright rays of the morning have come to men softly, pleasantly, with divine illuminating power ; they may now perceive the rosy dawn in the east ; and ere men are aware "the Sun of Righteousness will arise with healing in His wings."

There are other methods of thought which men can use to corroborate the Methods of Christ and of the Spirit and the cosmological order ; that is to say, they will be found helpful because they are found to synchronise with these and throw light upon them. Thus, for example, certain questions fall into this order. Whence ? As to origin or cause. When ? As to time processes. Why ? As to purpose, plan, and design. What ? As to the manifested created things, as phenomena. How ? As to the order of the relations. Who ? or to Whom ? As to persons, moral as to their actions. Whereunto ? As to the process in its order and what is being accomplished. Whither ? As to what the issue will be when the process is fulfilled. In abstract forms, of a philosophic order, there are these names ; Space that includes all. Time that limits all. Motion, or energy, that moves all. Matter that manifests or enshrouds all. Relations that relate and correlate or classify all. Conditions or laws that govern all. Then there may be added Mercy or Gracious Love that embraces all. And Sacrifice that redeems all. Again, there is Being, Becoming, Willing, Thinking, Reasoning, Moralising, Giving in Grace, and Sacrificing ; and these in their order follow the same method of development ; they also correspond to the cosmological principles as already explained. Another example of this harmony may be used, taken more particularly from the Bible revelation. God, the Father, the Creator ; Christ, the Son, the Ideal, the Archetype ; the Holy Spirit, the Omniscient, Omnipresent, Designer, Organiser, Worker ; the Creation as the Work of the Spirit, not as a chaos, but as a true cosmos, unconscious of the Divine that is in it, and yet being made manifest as revealing God and His Will as Law. It is into this cosmos that man is brought, and here begins what may be termed his conscious efforts to know and to set in order, the world within and the universe without. It is really at this spiritual stage of being that man emerges out of the cosmos ; he finds himself a freeman in a free universe ; and so far as men can see there is limitation as to intellectual study only at one point ; the Being of God, of the universe, and of man, is not subject to the intellect ; reason can make nothing of it ;

this means that man is a creature and not his own creator ; therefore, this truth though not discoverable by the reason, is conceivable, that is to say, faith accepts the fact as true and perceives that such relations as to Creator and creature are what ought to be. In the story about Eden and the Fall it is not put in this form ; it is under the symbolism of the garden, the many trees, the tree of life, and the forbidden tree that has as its fruit the knowledge of good and evil. At that stage of innocence, what man required was warning against gratifying desire, seeking wisdom in a wrong way, and the right use of power until science and wisdom had been attained ; and the result of the Fall as men know has been gratification of passion, lust, desire, the vain pursuit of wisdom in the wrong way, and the brutal use of power for selfish ends. This is what is meant by the intellect ; it is given to man to see with a spiritual vision ; it is not lord in man but servant to discover order, and it is the moral nature that ought to reign over man by moral law. What can now be seen is that the Fall means this ; it unfitted man to go forward and to reach the land of Science, that is the spiritual knowledge of the true relations of thought ; and this Fall so marred the soul of man that he is no longer conceived as in the image of God, but as a chaos and a desert, as earthly and unfit to enter the heaven of Divine Wisdom. What follows is the Revelation in the Bible ; the Seed of Grace, the life of Sacrifice and Suffering, Salvation, Regeneration in the Name and the Promises of God and their fulfilment in Jesus Christ. The Coming of the Spirit of Christ and Divine power ; the indwelling Spirit in men ; their conscious awakening to these truths ; the struggle betwixt good and evil ; the overthrow of evil by Christ ; and the revelation of the new Heaven and Earth.

If these conceptions are understood then it will be seen that the lines of thought that arise out of the study of the Methods of Christ and of the Spirit, as related to the Bible, nature, and man, take this form : There is One Being, God, conceived as Substance, as Unknowable, and under many other names, but, when the ultimate fact is conceived, the meaning is that God is Reality, and that in Him all things subsist and consist ; in Him men live, move, and have their being ; He is All in all. God is the Mystery of the Universe and men say that God is Being, Reality. This is the Ultimate of all reasoning about the Universe, Man, and the Bible ; God is in them all ; they are all in God ; but, if men are so foolish as to ask about the nature of God in His

Essential Being, then the wise man will lay his hand upon his lips, and prostrate himself in the dust before the Name; it is Sacred, it is in the Heaven of Heavens into which he cannot ascend. He will say this is my faith, my belief, let other men think or say what they please, it is enough for me to trust God and not be afraid, and I am unable to join in friendship with men who do not fear the Name that is above every name. The importance of this position, as Ultimate, is of transcendent value; it is the frank acknowledgment of creatureship and of limitation; it is the antithesis of that self-asserting spirit so rampant that will not be limited; that rejects God and faith; that asserts a form of godship and calls upon men to worship humanity. What the man who fears the Name has a perfect right to say is that God is so transcendently great and glorious, wise and good, merciful and gracious, that it would be presumptuous impertinence for him to say that he knows God. He can also say that God can reveal his thoughts to men; that he has actually done so in the starry universe and in the earth; in living creatures and in man; in truth and righteousness; in justice and judgment; and in mercy, grace, and love. The method He has been pleased to use for this purpose is being gradually discovered by men; thus they are able to read the thoughts of God in every department of His works; and, when they are known, then they praise and magnify His Name. But men may say this only means that God is known by His Works, and, therefore, it is competent for men to say that they know God. This is not the position being considered and it does not recognise the truth to be emphasised here: it goes much higher and deeper and it is meant to press home upon men what they require to consider with the greatest care; that they ought to avoid even the appearance of limiting God, as if he were a creature like themselves. What he is pleased to reveal by Creation, Providence, and Grace can be known; and what is known can be used as knowledge, for life and for growth in grace. Such knowledge is as order and law, it is what men will test themselves by, so that they may judge themselves, to see whether they are like to what is known of the Will of God. But what is objectionable is that men talk as if they were gods, and could measure all men and things; and may even be so impertinent as to seem to limit God by their conceptions as to His works in Creation, Providence, and Grace. Further, there seems to be the risk of assuming that God is not greater than His works; that His works are the limitations of His power and wisdom;

and it is specially against this arrogant ignorance that this protest is made, because it is unreasonable and unseemly for sinful creatures to talk so foolishly about matters they are unable to comprehend.

As there is great danger of becoming arrogant as related to the Being of God, and as to the Knowledge of God, so there is a similar risk as related to nature and to man. It is only too easy to assume that definite knowledge has been acquired when the knowledge assumed to be known is not within the range of man's powers to attain to it. Being, in nature and man, cannot be defined ; the same mystery exists here ; and man is so constituted, intellectually and morally, that it is in vain for him to attempt to solve this problem. Careful thinkers who have studied this matter in the right spirit, and from the right standpoint, clearly see that this is the actual fact, and that it has to be accepted. It is true that there are naturalistic thinkers who say that they will not be so limited ; that they can create for themselves a law of substance that will satisfy them ; whilst others declare that they can do without God, substance, or being ; all that they demand is energy and function, and with these they can explain creation and all its manifestations. It is to be feared that such men have not really understood the problems they discuss so glibly and with such confidence in their own powers ; there are heights they have not scaled and depths they have not sounded ; but, so long as they have such overweening confidence in their own great wisdom, it seems hopeless to expect a saner estimate of the problems which men are studying so earnestly at the present time.

What men are called to recognise in the study of such problems as these is that they are limited in their powers ; and the first, and most important question is that of Being, of Reality. What men have to realise is that Reality may be conceived under many names ; but, in one sense, Spencer's name, the Unknowable, is a true one, inasmuch as it teaches men that they ought not to say that they know the essential Being of God. It does not follow, however, that this name paralyses God, or man ; and it is certain that this conception of God is not a modern one, it will be found in various forms in the Bible. There is one value to this definition worthy of consideration, it is this ; when men see that a door is shut against them and that they cannot possibly gain their purpose by continuing to knock at it, they are likely to turn away and to enquire if the knowledge desired cannot

be obtained by some other means. The naturalistic Agnostic declares point blank that he will have nothing to do with Ontology or a First Cause ; that an Ideal, or an Archetype in creation is a fiction ; that Teleology, or plan, purpose and design in Nature and Man is an exploded fallacy ; and that any operations of a Divine Spirit carrying out such designs is not worthy of consideration, seeing that Nature works by a law of evolution, thus, no such Divine Presence is required in Nature, or in Man. Such metaphysical conceptions they ignore and reject ; Nature has become their god, and they are the wise ministers and priests of Nature, teaching men the wonderful truths they discover. This attitude of thought is not that of wise men ; their assumptions as to all that they know are tremendous ; they have only entered the pathway of Science, and they are found boasting that they have been all over the wide domain ; have actually seen the other side, and have returned to startle poor mortals by telling them not merely what they have seen, but the far greater wonders that they have not seen, and could not see as realistic naturalistic thinkers. The amazing conceit and ignorance of such men passes comprehension ; these be thy gods, O Naturalistic, Materialistic and Agnostic thinkers in this enlightened age of the world ; and these are the good, gentle shepherds that are going to lead their flocks not to sweet pastures by the still waters ; but down to the grave and eternal darkness. They have laboured in vain and, the reports they have brought back from the goodly land of Science have been false reports, of no value whatever as bearing upon spiritual truths, and, it must not be forgotten that all science is spiritual when it expresses the Divine Order and Law.

The time has come, therefore, to reject all such Agnostic naturalistic conceptions as are current ; and, to assert that there is the Divine Reality, God ; there is the Divine Ideal, Christ, the Son of God ; that there is the Holy Spirit the All-wise Designer of the Divine purposes, specially those of Grace ; and, that it is the Spirit that carries on, even to perfection, all such purposes until the Day of Jesus Christ. It is not to any Agnostic door that enquirers will turn when they know and understand what such men can offer them ; but to the open door in Heaven where Christ can be seen in His Glory, even like unto a Lamb sitting upon the Throne ; because it is Christ alone that can open the Books and reveal to men their contents. There may be many books that reveal to men the mysteries of Nature, and they are all

worthy of the most careful study ; but here, for the purpose of indicating the order of Divine Science, and Heavenly Wisdom, it will be well to assume that there is one Book, and that this Book can be divided into twelve volumes. Following the cosmological order, they may be briefly suggested thus. 1. The volume of Force, energy, matter, chemistry, the physical forces and spectrum analyses, ether, electricity and magnetism. 2. The volume of Life Physical that deals with organic forms, biology, anatomy, morphology, neurology, and physiology. 3. The volume of the Spirit as the knowing power, as sensitive, perceptive, and receptive as to sensations, images, ideas and thoughts. 4. The volume of Mind, or Memory, conceivable as the psychic life, as receptive, conceptive, representative, retrospective and accumulative. 5. The volume of the Intellect, a special spiritual endowment, the power by which there is reasoning, relating, correlating, classifying, setting in order, the power that analyses and criticises. 6. The Moral volume, that deals with law, obligation, duty, subjection to Divine authority, syntheses, unity and harmony. It is in these volumes that there is so much written in letters of blood about sin, selfishness, evil-doing, self-assertion, ambition, and what is demoniacal ; they form secular history, only there is too often a false glamour thrown over these men of blood and cruelty. The world will have it that such men were heroes, saviours, benefactors ; but time will prove that they were as wily as serpents, demoralised, degraded, sensual, and that they loved the darkness and not the light from Heaven. 7. Is the Book of Grace, of Divine giving in Love. 8. With it there is that other volume which is the record of persecutions and of martyrs ; and it is hardly necessary to add that these volumes, are what men recognise as the Holy Bible, because it contains the record of God's Love in Christ by the Spirit, and in what way He came to seek, and to save the lost. 9. This volume is the third in order in the spiritual, as synchronising with the third in the natural world, revealing the Spirit of Christ as the Spirit of Truth, and as the Comforter of those in trouble and sorrow. 10. This volume tells of the spiritual mind that has received Christ as Saviour and the Spirit as Sanctifier and Renewer of the soul. 11. This volume is a record of the spiritual conflict with evil in spiritual places in Christ ; it is where sinners are conscious of salvation in Christ, and begin to understand that there is a Holy Spirit of Divine Wisdom, Grace and Love. 12. This volume contains the experiences of men who have been faithful to Christ ; who

have been restored to the favour of God ; who understand the great truth that although they live, it is really Christ that is living in them ; and they say that the life they live is still that of faith in Christ who loved them and died for them. It is conceivable that four more volumes are likely to be added to this wonderful Book ; but they are of a kind that cannot be described in human language ; they are likely, it has been suggested, to contain wonderful revelations about the Spirit as related to men ; the first telling in what way men will be changed when they are "in the Spirit ;" the second is likely to be about how men become living epistles of the Spirit, that is, spiritual ideals ; the third will probably teach men most marvellous truths about the Spirit such as men are unable to conceive at the present time ; and the fourth volume, will be all about love in the Spirit, but, this really seems to mean that the New Heavens will have come to men, because love is Heaven and Heaven is Love. The strange thing to notice here is the way in which these volumes develop ; they are all living, they all grow, they are all organic, they are all Divine ; each one is a definite realm in its own order ; every two in succession form an independent world ; as the physical, the psychical, the moral, the gracious, the spiritual, and so on ; the four volumes, as specially revealing the Spirit, may come in with Science and Divine Wisdom, but men will require to be patient under the development that must take place by which they will become spiritually conscious as to the meaning of these truths. What men require to remember is that there should be no stumbling, and no turning back because of the spirit of unbelief ; for it would be sad indeed, matter for sorrow, and age-long regret, if after having seen so fair a vision of the promises of God almost fulfilled, there should be a prolongation of the desert life, the rejection of this generation, the continuation of strife and hatred, weary wandering, no place of rest, and graves, graves everywhere, instead of life and blessing. There is room for hope, but there is also cause for fear ; the ground of hope is that the Captain of Salvation is giving to men such conceptions of His great mercy and love ; the fear is that the world, the flesh and the devil will over-power, subdue, and with cunning wiles cause men to despise birthright and blessing. The crisis is upon men, and they do not know it ; the birth pangs are increasing, and where are the men and women to bring about a safe delivery ? Will the hour bring the Christ and Salvation, redemption and the song of victory ? Or will

the mother die in her sorrow and pain with the name Ben-oni upon her lips ? May God send help from the Sanctuary, for, of a truth, this is one of the critical hours in history ; perhaps, the most critical in the history of mankind.

Before asking permission to enter the stately palace of Philosophy it has been considered advisable to make these preliminary remarks for the purpose of indicating the attitude of thoughtful men toward such problems as seen and felt at the present time. The seeds of the thoughts presented for consideration have been scattered broadcast throughout the world ; thus it is not strange that this new universal field of labour, so free and full is beginning to ripen for the harvest. It is not a light matter to enter this great university where men are left perfectly free to choose, or to reject, lines of study. It may be very irksome to try to comprehend the thoughts of men who have been specially trained in narrow schools of thought, or in universities that pride themselves in having been great centres of light and learning for many centuries. The development that has taken place in learning seems to have taken this form ; the universities and colleges could not receive the students that would willingly enter them ; therefore, earnest students create their own universities ; place in their libraries their favourite teachers ; then with perfect ease and independence they sit down and patiently learn what wise men have thought, said, and done, in the past, and in due time, they criticise their masters, and do not hesitate to tell them where they failed and why, and give their reasons for expressing their opinions. The delightful simplicity and beauty of this modern university, as limited to a student's library, is that there is no strife of tongues, no heresy hunting, and no fire-burning of books or men ; upon the whole, therefore, this new development in the world of thoughts and of books, is for the well-being of mankind. Whilst this is true as to the present time, it is right to pay a tribute of respect to the wise men of the past ; and, it is not out of place, to enquire with a spirit of respect and deference, what the thoughts of the masters in past ages have been. To this no valid objection can be raised ; but the questions may be put in all fairness as to the competency of the students to understand the masters, and the motives that animate them in their studies. As related to the first, the question of competency, who are the judges ? The competent men, the masters in philosophy. But, are they not the masters of a dead past and not of the living present ? If then, new types of

thought are presented to them, are they able to judge by the past? Have they really any standard to judge by? Are they not as professors in various schools of thought opposed to each other? How then can they be competent judges when they must themselves become humble students, leave their universities and colleges of dead learning, and go forth like other men to the great University where the Lord Christ is Master and Principal. This is the true issue here, "One is your Master, even Christ; and all ye are brethren." Therefore the second question is answered thus: Let all men be animated in their studies by the desire to attain to the knowledge that is in Jesus Christ, our Lord. What follows is reasonable and right, it would be unseemly to bring in Christ, the Divine Wisdom, to be numbered among other men as one of them; their true place is at His feet. Christ in the midst, and all philosophers His servants and friends; this is the true ideal; and, it is in this spirit that an advance will be attempted in this difficult work.

For the purpose of marking past stages in this important study it may be found useful to glance very briefly at the lines of thought followed. "MAN'S ORGANIC CONSTITUTION" was an effort to comprehend the bodily structure of Man. "THE BRAIN AND INTELLECT" was the fruit of a careful study of the nervous system in its divisions; of the brain; of very interesting experiments upon the brain by scientific workers; of sleep, somnambulism, and of spiritualism in its varied phases. There followed the study of Science and of the Bible, with this result that the seven Cosmological principles were defined, and the Method of Christ traced in the Bible by the application of the Blessings uttered upon the Mount. After a lapse of time the order of study was once more resumed; in "THE TREE OF LIFE;" the immediate object being to study the conflict between Agnosticism and religion, keeping specially in view *The First Principles* of Spencer's philosophy. "CHRIST'S KINGDOM AND CRITICISM" was written at a time when there was much strife about what was known as the Higher Criticism; and one result of that book was to indicate the utter futility of all such criticisms, seeing the critics had no standard for their work, and failed to comprehend the problems they were studying. In "THE SPIRIT OF TRUTH AS REVEALED IN LAW" the important problems studied were the Spiritual order found in the New Testament; and, that law means limitation in all realms of truth. Here, the science of the Bible, and of the Way of Salvation were made clear in the eight-fold order.

"THE WITNESS OF SCIENCE TO THE METHOD OF CHRIST'S KINGDOM" takes up the problem as related to the physical world, and in the light of Science there are lines of thought laid down which tend to prove that the order in Nature responds to the Method of Christ; and that as suggested by music, the rhythm of the universe, and of Man's being, follow this Divine order of development and of classification. In "SCIENTIFIC ORDER AND LAW" this work is extended to the order in the Bible; the result being the conception that there are three Divine Books which men require to study, Man, Nature, and the Bible; that these all follow the same order and are analogous and harmonious. In "THE DIVINE TRAVAIL IN NATURE, MAN AND THE BIBLE" the subjects considered are the latest conceptions about matter and electricity; life, health, disease and sin; the Bible and history in the light of development, entities and harmonies, Divine standards, the Divine Travail and its meaning, and the problem of phenomena and reality. "THE DIVINE INHERITANCE" takes into consideration the possessions which men have gained by Science, Sociology, the Bible, the Ideal Man, the Inheritance in the Spirit, and in the Kingdom of Christ. It is not necessary to give this order of thought a classified name, as science, philosophy, speculation, or mysticism; what is aimed at is to discover Spiritual Order and to trace the Methods of Divine Wisdom; it is to show the futility of the limitations of Agnosticism and Naturalism, to prove that the Spiritual transcends the Natural and will transfigure it; and to point out to thoughtful men that the methods of scientific teachers, and of Agnostic philosophers, in shutting out God, Christ, the Spirit of Truth, and what is spiritual from their studies is vain. They are attempting the impossible for the simple reason that they are setting up as authority the thoughts of men, and are not recognizing the all-important truth, that God rules by laws, that all laws are His thoughts; that their attitude is unnatural and unreal, because it is the foolish attempt to glorify Nature, or men; to conceive that men can do mighty things, when if the full truth were known, God is actually using them to carry out His Divine Purpose of Grace, and they may be ignorant of the fact that they are His servants to do this work.

CHAPTER II.

THE PHILOSOPHY OF GREECE.

It is said that philosophy is the love of wisdom, and that philosophers are those who love wisdom so much that they devote their lives to its study. If the question is asked why wisdom should be loved and sought after, the answer might be that Wisdom has built a great palace with seven pillared gateways, and that it is within this Palace that Truth is to be found. This may be said to be an ideal, a figure of speech, to teach men that if they desire to be wise, and to find truth, then effort is required to seek for, and to find, this palace Beautiful that is to be the joy of all the earth. There is the conception of a visible building, with its pillars, the entrances, and what men may expect to find if they are permitted to enter in; but this object of thought may as truly represent the body of man with its avenues, the senses, the stores of knowledge in the mind, and the question to be solved is this: How will men find an objective palace, with all they desire to find in it? or, How are they to enter into the deep dark well of the human soul and find therein all the knowledge it contains? In such conceptions men may find the universe of Nature, or the body and soul of man, the macrocosm or the microcosm of wisdom and of truth, and both representations are true, they both contain what men desire to know. The difficulty to begin with is this: men are, as it were, groping in the dark, they are ignorant and sinful, they are natural men in a physical world; and, what men may now perceive is that truth and wisdom are not to be found by such men in such a world. If history proves anything it is that degraded natural men cannot understand truth; and without the knowledge of truth men cannot see the Palace of Wisdom. Upon this point there ought not to be any difference of opinion; truth is intellectual and spiritual; and it is by truth, the knowledge of harmonised thoughts, that men become

wise. Science is knowledge of related thoughts brought into their harmonious relations as truth ; Wisdom as Divine is, as an ideal, the unity and harmony of all the sciences in their order as law, as the Will of God ; and this is Heaven, the Palace of Wisdom where Truth dwells ; it is Heaven in the human soul when it is in unity and harmony with God and the universe. This is the vision. When will men attain to it ?

In trying to follow the conceptions, the ideals, the far-off visions of philosophers, it may be well to remember that this is something like what they have been seeking after ; they also have had faith and hope, and they have patiently sought for their inheritance ; but if they are still in desert places, this tends to prove, not that they have been wrong, but that they have not as yet attained to that spirit of love which is the indispensable grace for all those who desire to enter the City of God. It proves also how much more difficult the problems of wisdom are than men have supposed, and the great importance there is of cherishing that spirit of Divine Charity which endureth all things, that never fails, and which will assuredly bring wise men to the Temple of Wisdom. The difficulty is to go far enough back, and low enough down, to understand man's fallen condition, and to trace his footsteps stage by stage in pre-historic and historic times. The question here is not the origin of man and the order of his descent ; it is the order of his ascent, how it has taken place, and the means used for this end as conceived by wise men. The assumption of philosophy is that men once lived in a state little above that of the lower creatures ; not that they were irrational and did not possess language, words and signs ; because, without these they would not be men. In this lowest stage men worshipped things, dead forms, idols ; their conceptions did not rise above forms and force, and the religions, if religions they can be called, of such men, are fetichism. There is a higher stage of religious thought, where men worship living creatures, as in Egypt ; and there is the well-known form of serpent worship, where men may be said to worship what they fear. It is not meant that the priests, the wise men, worshipped things and living creatures ; they may have known better, but degraded men did so, in some vague sense, that was to them real and terrible. A higher stage of religion is that of Polytheism ; with this men are more familiar in Baal worship, in East and West ; in the many gods of Babylon, India, Greece and Rome ; there was also star-worship and ancestor worship, which, in its

highest spiritual form, embodies a truth, that unites the children of men with the Father in Heaven. A still higher form of worship may be found in Zoroastrianism in its various forms in Persia, in what may be termed Deism, with Fire as the symbol of the Spirit of God. Brahmanism and Buddhism in their original forms may be akin to Parseeism ; and, there is the religion of Israel, more spiritual in form, in its purity, than all the religions known to men in the ancient world. What wise men say is that religion takes many forms ; that religion is a felt want in the souls of men ; that priests and rulers invented some of these religions, making them tribal and national ; that the gods and the nations were correlated—thus, many nations many gods ; and, among gods and men the evil passions that degraded were to be found, and the ambitious spirit that led to robbery and murder under the halo of glory for the gods and their nations. In fact men were so degraded that they only counted the men of their own tribe or nation to be brethren and friends, all others being enemies, who were to be killed, subdued, and made slaves, for the honour and glory of the conquerors and their gods. But behind the religions, and within defined circles, there were magicians, astrologers, necromancers, spiritualists, and all kinds of wise men supposed to be in touch with the unseen world ; who could divine the thoughts and wishes of the gods, and who could bring upon men cursing or blessing. With such things students of history are familiar ; and they also know what seems to be more strange, that in this little world during the past century, even up to the present time, similar conditions have existed among men in their varied stages of development. What requires to be noticed is that there has not been one development all along the line of history ; but, that some peoples have remained stationary ; others have advanced so far and then become stereotyped ; others have risen and fallen back into savagery ; others have risen, become great, and have suddenly been crushed to death ; whilst others, more highly favoured, have been kept on the flood-tide of prosperity, they have become regnant nations, and the makers of history.

It is with the Greek race that philosophy, as a method of thought, is conceived to arise ; that is to say, Greek wisdom differs from that of Babylon, Persia, India, and from the wisdom of Israel ; it is placed under a different class ; it differs in kind ; it is pure intellectualism, or rather the intellect of the race awakening to seek for, and to find, truth, in forms that no other

nation had conceived to be possible. This is a true cosmological development in history; not psychologically something new, but a new power operating upon what was known in varied forms by men. What men may see in the rise of Greek philosophy is the intellect of mankind entering the mind and memory of the ancient world; seizing on the best it possessed and then trying to analyse and put in logical order what was, in a sense and in a measure, already in the minds of men and nations. It is from this stand-point that the Greek world of thought may be profitably studied; not that the Greeks by their own powers stepped into the arena of history; they were called according to the Divine purpose in Grace; and their work, and destiny, among the nations are well known. The history and the destiny of Israel are very different from that of Greece; but, it would not be difficult to show that for a definite purpose Greece also was an elect nation—called to a great destiny, and, like Israel, not understanding its mission to the world. What the Greek philosophers tried to do in their own way may be expressed in this form; they rejected superstitious myths, idolatrous worship, degrading social conditions; they wished to cut themselves off from the vicious past; and they had the hope that by pure intellectual knowledge they would be able to attain to that wisdom which scientific thinkers and philosophers of the present day still wish to attain. It is not unusual to find modern realistic philosophers railing against Greek philosophers as being mere idealists, deductive thinkers, who spin out their philosophies out of their brains as spiders do their webs out of their bodies; but it is an open question whether these wise men were deductive thinkers only; or whether, as matter of fact, all such deductive efforts of thought were not first changed into philosophical protoplasm by laborious reasoning and by careful analysis? The difficulty as related to the early Greek philosophies seems to lie here; modern thinkers cannot easily enter in spirit into the times in which these men lived; to think their thoughts, in their environment and under their conditions; to stand beside the men and listen to their words, and to hear the many discordant voices which poured in upon them from every side. This is what men need to see; not printed words in a book, but living men facing great intellectual problems, and doing so manfully and with good results. If to-day there is no more serious task that wise men could undertake than this one of the ancient Greeks, as to what is beautiful, true, good and right, as wisdom; then let men try

to think what it must have meant to those men who went forth obeying the Divine Call, for of them also it may be said they went out, not knowing whither they went.

It is THALES that is said to be the father of Greek philosophy ; of him it is stated that he studied particulars and universals ; that he visited Egypt and other lands to find the treasures of wisdom they possessed. He returned laden with precious spoils ; and yet all that men know about such a man is a few stories about the knowledge he possessed ; that he reasoned, and analysed, at least in thought, all forms of matter ; that he reached the conclusion that there is only one substance, one Ultimate, into which all matter could be reduced ; and this he conceived to be water, as the source of all physical things. To him, as a searcher after truth, the one power as the source of all phenomena, of many things, was water. Is not this a marvellous analyses and syntheses of Nature ? And, let it be remembered, Thales lived in the days of Isaiah the great prophet in Israel and of the Buddha, the reformer of Brahmanism, one of the most subtle-thinkers in Indian history. The conception about Thales that is of chief importance is that he seems to reject the gods as the causes of changes, or phenomena ; that, in some sense, it is law that governs the universe ; and that what is meant by law is the true relations of the thoughts of men as to order, quantities and qualities. If all this is expressed in modern thought, it amounts to this : there is a constitution of the universe which it is possible men may know ; and that natural law must have a universal application. This may be reading too much, or too little, into the philosophy of Thales, still wise men seem to agree that he is the epoch-making man who breaks with the past, and invites his fellow-men to travel with him in search of the better country. But it is well to remember that this conception as to water being the ultimate substance can be found in the story of Creation in Genesis ; and in the myth of Oceanus, the god of the Ocean, of the Waters, the father of all the gods.

The philosopher ANAXIMANDER was a contemporary of Thales.. His conceptions take a somewhat different form ; his Ultimate-Substance is air, and it is the Atmosphere that is the mother of Heaven. All things are derived from air ; and the earth floats in the air. Living creatures have been derived from air, through matter, into physical forms. It is said that he wrote a treatise on Nature and growth, and suggested the thought that human beings have developed from fishes. He is said to have conceived

the thought that the substance, air, that underlies all forms, is uncreated and indestructible; thus, in a sense, eternal. Further, he seems to have thought that this uncreated substance is, as it were, a body with a soul; and it is the soul that produces, forms and governs all that exists. If all this were expressed in Bible thought it is a stage of development; and that power within air, substance, matter, is God, the Spirit producing all these spiritual and physical results.

ANAXIMENES, in the order of history, comes a little later than Thales. His teaching is that the First Principle of existence is breath, the air, the *pneuma*, or spirit. As air is to the earth and all its products, so the air, the *pneuma*, is to man and in man, not a physical thing, but the source and the cause of all forms of life. He considered the problems of matter and motion and arrived at the conclusion that they could be resolved into densities, as related, for example, to heat and cold. Being, that is substance, persists under all forms of existence; but beings are phenomena, and as such their forms are ever changing. These fathers of Greek philosophy are said to limit their conceptions to the physical world; they form a school, or class; but, in all fairness, it may be assumed that their thoughts were not limited to physical things; and certainly they were not Materialists. These are their surviving thoughts; and Idealists and Realists may claim them as belonging to their schools of thought. The true position seems to be that they did not represent either school of thought; they were men that had been awakened to see that philosophy is like a seed in the ground; and what they discovered was that it was living and had grown into a visible form in the world.

XENOPHANES is known as the first teacher in the Eleatic School of thought. He is a poetical genius; a kind of wandering minstrel, reciting his own poems to those who will listen to his wise sayings. The remarkable fact about him is that he rejected Polytheism as a form of religion, and taught the people such pure Theistic truths as that God is the First Cause; as Spiritual Being, All-eyes, and All-ears, Thought, the Omnipresent and the Immutable; and that it is the privilege and the duty of men to worship and serve the One true God, and to reject the thought that false gods could assist them in any way.

PARMENIDES is known also as a poet philosopher. In his poem on Nature he expresses the thought that God is the Fountain of all Good. He is All in all. God is the Immutable, and

all things that appear and change are mutable. Being exists ; and it is eternal. That which is cannot have become what it is. The First is the Eternal, the One, the Infinite, the All-Being that thinks, and the Being that is thought, are One. The opinions that men form are derived from their senses ; but philosophy seeks to transcend the senses, and by reason tries to conceive the universe as an indivisible unity. It is by the senses that men perceive differences such as day and night, heat and cold, light and darkness ; and it is by the sensuous imagination that night is conceived as the mother, and day as the father of all forms. He conceived the thought that the heavens are concentric spheres ; and that the fiery sphere is the spiritual one, as being the seat of divinity, the fountain of universal life. Being is not matter, neither is it soul, nor spirit, it is that substance that underlies all that is manifested in creation. Is this pantheism, or mysticism, or monism ? It is all three ; and, what may seem strange to many men, it is wonderfully like that conception toward which the thoughts of men are being turned by the latest experiments in Science. It is interesting to know that Plato interpreted Parmenides, as an idealist ; whilst Melissus maintained that he was a materialist. Reality, Absolute Being is the One ; men know many forms by the senses, and they form opinions about them, but as particular beings they are ever changing, and in this sense they are unreal.

HERACLITUS, known as the crying philosopher, wrote a book on Nature. This remark of his has been saved by men, " Life is a comedy to those who think ; a tragedy to those who feel " The First Principle of all things, as conceived by this philosopher, is fire. Not the fire that burns or destroys, but spirit, or heated air, or fire mist. It is from fire that all forces come ; fire underlies the mutations of all forms of matter, water and air, and they return to fire again. This philosopher would be familiar with the thoughts of the wise men who were his predecessors, and he would understand the order in which their thoughts were expressed. They were more particularly students of the objective world ; he began to think upon and to scrutinise the subjective world that existed in his own mind. In modern terms he was a psychologist, and thus the realm he studied was that of his own feelings and thoughts. It is interesting to notice that he thinks upon the mind as if it were an object of study ; as suggesting, that he could not definitely say that it was his own ; and yet he knew that in the highest sense that mental life expressed

to him his highest self. There existed, he conceived, a universal life, derived from a Fountain of Life ; thus life was one, and it connected, or united, all men together ; and he possessed a portion of that universal life within himself. He tried to conceive in what way that life was sustained ; he concluded that the senses were the sources of knowledge, and that by them men drew in universal intelligence. Because men inhaled the fire, air, ether, the Divine reason, they became conscious beings. Sleep is the state of unconsciousness ; in that condition the senses are closed to the world ; but in breathing the soul is sustained, and the mind continues to exist. The universe is like a living fire ever being changed in form ; it had no beginning and it will never have an end. The universal is known by alternation, by constant change. The river of life is one ; men bathe in it ; they descend into the stream, but they do not dip twice into the same water ; even whilst bathing the waters are carried onward, thus the conditions are not the same for a moment. Being produces the non-being, that is the changing ; and the non-being returns again to Being. The problem of life is transformation, life and death, origin and change. Becoming is the problem of problems (as to order) ; it is the struggle of contraries that have to be reconciled ; and yet, apart from the strife of opposites, there would not be any life or development. It is thus with vegetable, animal, and intellectual life. It is by the male and female that there is organic life ; and it is by sharps and flats that there is music. The universe is in a perpetual flux and there is no stability ; the individual life is vanity and vexation, good and evil, pleasure and pain, life and death. The senses, as the sources of knowledge, are not reliable, because they make known only that which is passing away, but the intellect, reason, can reveal the stable, the abiding ; it is Divine law that is the only form of truth that is reliable, because law is as a fixed point in the eternal flux and reflux. Law governs all things ; and gods and men are unable to modify the Divine order in the universe. What is the soul of man ? It is an emanation of the heavenly fire, and it lives only by connection or contact with the Source from whence it came. What is Virtue ? It is subordination to Divine law. What is Law ? Not the sensuous knowledge of experience ; not the opinions of men ; but the concepts of pure reason, that Divine order which is universal ; that purest fire of Being which may be translated into Spirit. It will be observed that Thales lays stress upon Being as the

Ultimate of all reasoning; whilst Heraclitus tells men that Becoming is what they ought to study. Strange to say, the first seems to have in view Spencer's Unknowable, as the fact that underlies all knowledge; whilst the second is dealing with the Knowable, with law, as what is practically useful. Whether these wise men knew it or not, they were really dealing with what may now be conceived as the limitations of the intellect and of reason. If men believe, and accept the Unknowable, they rest their souls upon God, the Eternal Rock of Ages. If they follow Heraclitus through the Becoming, flux and reflux, to order and law, the issue is that they discover they have returned to God, the Source from whence they came. Law is His Blessed Will. Law is Light, Life and Love. Law is Heaven and Heaven is Law. Here men must stop; they have no choice; they can only say, "How wonderful beyond comprehension! God has actually been talking to men by His Will, His Spirit, Law, and they were so ignorant, so foolish, that they did not know their Father's voice, when uttered by His Son in the form of a Man; neither did they comprehend the still small voice of the Spirit of Christ in their souls."

ZENO is known as a sophist, a controversialist, a dialectician, a logician, a debater, who cares more for victory than for truth. He is numbered among the philosophers, and is known as the head of a school of thinkers; but, apart from these facts, it is difficult to understand why such men should be considered wise, or as lovers of truth and wisdom. The sophist seems to make it his delight not to seek for truth honestly, but to deal with words and thoughts as counters, and to prove that they are capable of many forms of interpretation. Such men do not take things seriously, therefore they ought not to be taken seriously; but when they put on the philosopher's garb, and pose as wise men able to give good counsel, it is not strange that innocent and ignorant people accept them on their own valuation. Zeno and his family are well known; it is said that they still exist, and that they follow in the footsteps of their father with much success. From Thales to Heraclitus the spirit of the philosophers is worthy of honour; but when Zeno, Gorgias, and men of their stamp come upon the platform and profess to be seekers after truth, and will be heard because they can speak, then honest thinkers blush with shame and turn away; they know very well that such men, by their sophistic arguments, their ready wit and their puzzling questions, will receive applause from the multitude. As

examples of what is meant, and to indicate the spirit that animates such men, from the days of Zeno onward, and, to have done with them as unworthy of serious attention, the following illustrations will be sufficient to brand the men as unfit for the companionship of sages and wise men. They seize upon the word, infinite, and say there are many things small and great in infinity, How, then, can the Infinite be One? If only one thing exists, then there is no motion, no space, no magnitude, and no extension. If there is an infinite then there is no division, because division means limitation. If all that is is in space, then space is in space, thus space would be limited by itself and not unlimited. If space is one and at rest then there is no motion; therefore an arrow in space is motionless in a space that is one, and at rest. If Achilles and a tortoise run a race and the tortoise get the start, and is at a distance, then Achilles would never be able to overtake the tortoise, because they are in the one space, and at rest. This play upon words is put forward against the conception that the One *is*, and that the many are not; or that matter and space are the same; bodies do not move away from the space they occupy; the thing cannot move away from itself. If Being is One then how can it be true that the many are non-being. The Gorgias stamp of men go beyond sophistry; they do not play with words to amuse themselves and others; they use words as clubs and knock men down without mercy, and then tell them what fools they are to stand up in the presence of such intellectual giants as they know themselves to be. They tell men, for example, that nothing exists; because if it did it would be eternal. The eternal would be the infinite, but the infinite cannot exist in space and time, or without limitation by them. Thus Being is nowhere and non-existent. If it is assumed that Being does exist, then men do not know it; if they could, then they would not be able to convey that knowledge to others. Being is nothing. If Being is Eternal, then it is immutable and without attributes; it is nowhere and does not exist. A real existent Being is Eternal; or it comes into Being in time; then is it existent, or non-existent, or does the existent come from the non-existent. If Being comes from the infinite, then it is nowhere and is nothing. If existence is something known, then thought is existence; thus the non-existent is not thinkable. Language is indefinite, thus it conveys wrong ideas; the ideas in the minds of men are different; thus the issue of all reasoning is to show how absurd it is to exalt reason, and to disparage common sense

and experience. It would not be difficult to show that such men as Zeno and Gorgias fail to comprehend what philosophy means ; they are ignorant and think themselves very wise and clever ; and having such a very high appreciation of their own wisdom, as compared with other men, it is utterly useless to reason with them ; there is no one wise or strong enough to convince or convert them. This, however, as a sign for the times, is not the worst phase of this problem ; such men are only putting into words what is virulent in the decadent, degraded society in which they live. Truth, as wisdom, has come to men in new forms, and these wits, agnostics, atheists, show their cleverness by wilfully misconceiving and misrepresenting the truth's that have come to them. Special notice has been taken here of this spirit that would degrade wisdom and persecute truth ; but, in the history of philosophy, at similar stages of development, the same thing occurs time after time ; and at the present time it is not unknown in the world. If such men were open to receive advice ; the best they could get would be to go and study the past ; try to understand how useless and vulgar this spirit has proved itself to be ; how little such men have been trusted ; and with what contempt honest, straightforward men value them.

PYTHAGORAS, it may be assumed, was the contemporary of Zeno, Gorgias, and other would-be wise men, who, by their methods, tended to bring philosophy into disrepute. It is said that he travelled into many lands, in the search after wisdom, and that in Egypt and Babylon he was initiated into the wisdom of these lands and brought back to Greece the treasures they possessed in the sciences of Geometry, Astronomy, Music and Medicine. It is probable that he saw how useless it was to throw such pearls before the common people ; they were unable to understand them, could not appreciate their true value ; and thus he formed a school or brotherhood within which he taught the mysteries of knowledge, of divine philosophy. Such schools existed in the East ; and under the existing conditions this method would be favourable for teaching and also for extending knowledge. It has to be assumed that the philosophies of Thales and others were known to Pythagoras, he entered upon a heritage of valuable knowledge. Being and Becoming had been reasoned about until possibly men were getting wearied of such subjects ; experience, the senses, the relations of things and thoughts, the supremacy of reason, ultimate conceptions, the one and the many, being and non-being had all been discussed, and to many the

results were sophistry and scepticism. Men knew not what to believe; their gods had been taken from them; there was no knowledge that could be trusted, and no authority worthy of respect. It is into this kind of atmosphere that Pythagoras comes with his friends; and the new power he introduces for study is that of numbers, or mathematics. It is probable that he came to the conclusion that the abstract thinking of previous philosophers was not scientific; that mathematics is a practical science, and upon this foundation a true philosophy could be built up. The Principle that underlies the teaching of Pythagoras is that Number is, in some sense, the cause of all things; that nature is to be realised and understood by numbers; and that things and thoughts are copies of numbers. Every existing thing may be represented by numbers; if men find out what the numbers represent, they will reach their goal and express the results in mathematical science and philosophy. Thus One is the absolute number; and all numbers, in all series of numbers, are related to the One from which they are derived. The One is the unopposed unity; it is the Monad; it is as God, or the symbol of God. All other numbers being derived from the One, the opposition exists in this, that the One limits all other numbers; as the many arise out of the One, the true conception may not be that of opposition, but rather of relation and correlation. There may be the appearance of opposition, but in the One there is unity; and in true relations harmony may be found. It is not necessary to enter into details as to numbers, what the odd and the even represent, but it is conceived that all contrasts, such as dry and moist, male and female, good and evil, the finite and the infinite, may be expressed by numbers. In other words numbers represent ideas, and these as abstract conceptions may be represented by numbers. The cosmogony of Nature may be explainable as order and law by numbers. The Monad is God. Nature as a whole may be conceived as the one and the many. Man is, in a sense, one, a unity, and yet how complex his diversity in all the manifestations of his being. Music is based upon numbers; and all things are numbered by quantities, qualities, relations and weights. To all this mathematicians may be able to agree; it is in harmony with their science; it may even be what some of them claim as the final issue of all their studies. It is a far-reaching philosophy leading men back far beyond Pythagoras; it is more than suggested in the Bible; it is conceived to be the ideal spiritual realm of the

Spirit, and His purposes in creation, the science of physics, and specially of spectrum analysis, may tend to confirm such conceptions. The difficulty may not be with the science but with the students, because it is possible that they do not understand their Master, and are unable to walk in His footsteps. It may be suggested that, in a sense, Pythagoras was an evolutionist, and that his philosophy of numbers, that appears so strange to many, may find its fulfilment in natural development.

EMPEDOCLES is represented in the history of philosophy as the deliverer of the people from tyranny, a great physician, a predictor, a sorcerer, and a friend of the gods. His philosophy is expressed in poetry and in myths, and his sympathies were with the teachers of the Eleatic school of thought. He assumed that there are four primitive elements of matter, these being fire, air, water and earth. Along with these there existed two powers, of a spiritual kind, that operated in the universe, these being love and hate; the former being a unifying attracting power; the latter a distracting separating power. In the beginning the elements of the cosmos were united by the attracting power of love; hate entered the mass with a repelling influence and there followed disintegration. There have been stages of development from the imperfect to the more perfect with lapses to the elemental conditions. He had opinions as to emanations and transmigrations, and he applied these to the physical senses and to the gradation of souls; that is, in what way they were degraded and entered into animals, or developed into higher stages of spiritual life. Evil he conceived to be an intruder into the cosmos of nature and maintained that love is the power that rules the universe.

DEMOCRITUS, it is said, was a great traveller; he had a strong desire to gain knowledge, and being good-tempered, he was known as the laughing philosopher. He was a learned man and an original thinker; it is said that he received information from one of the Magi that accompanied Xerxes in his expedition into Greece. His system of thought is known as the Atomic; not like that of the Chemical Science of Dalton, but simply that if matter is analysed, the one form that is ultimate is the atom, or the one indivisible thing. Nature in this philosophy is supposed to consist of an infinite multitude of invisible atoms, and it was from the interaction of these upon each other that there came into existence the visible universe. How did this development take place? By chance? Not so, is the reply of the wise

man. Chance means that men are ignorant, and the use of the expression is to confess ignorance. He did not profess to believe in a spiritual cause, but held that there are physical causes, and it may be that he did not accept the view that there is design in nature. He did admit, however, that law existed, but this would mean that order existed, and that it was the privilege of man to study nature and to try to discover that order. Democritus has been conceived to be the father of the Materialistic school of thought. If his atoms are resolvable into energy, an ultimate force, through interaction, then it would seem that modern conceptions of scientific men are similar to the thoughts expressed by this philosopher. He conceived that the atoms take physical forms, and also that the very fine atoms, subtle and smooth, pass through the special senses, and in this way they become sensations, images, ideas, and thoughts in the Soul. The thoughts become correlated and there is consciousness. Sensation is the source of knowledge; and self-consciousness remains so long as the soul atoms remain organically united. Sleep is the condition in which the soul atoms are inactive; when they escape from the body there is death, and the temporary unity of soul and body is dissolved. Feeling is not in isolated atoms, but in the organic union of atoms; they unite and form the soul; feeling, sensation, thought and reason become disintegrated from the organic soul unity, and death is the result. All this is speculative thought and wonderfully interesting; very much like what agnostic teachers charm their friends with at the present day. The moderns do, in some of their conceptions, go beyond Democritus; but the old Greek story-teller fairly outshines them, when he dares to enter the presence of the gods and tells them that they are not immortals, only a little more powerful than men; and, perhaps, who can tell, organically constituted with finer and more subtle atoms. It is quite amusing to read such stories by such wonderful story-tellers ancient and modern; but the exquisite fun and humour of the situation is realised when it is understood that they are having a game with themselves about words; that they have not the slightest conception as to what these atoms mean, or what the atoms are in themselves, in bodies, souls, or in gods. Of all the games the subtle devil has played with men, this game of make-believe knowledge, so loved by agnostics, is the most amusing, were it not so serious in its consequences; it is all about knowing knowing and puffing, puffing; the devil, with a sneer on his face

tells them they are as the gods ; the puff bladder is pricked to see what it contains ; the exhalation is a poisonous gas ; and men's eyes being opened they see that they have been befooled, and that gods, angels, and men are laughing at them because of their self-conceit, and pitying them because they have been the dupes of the devil. This wonderful philosopher actually believed in the gods, and thought that they could enter into relations with men by dreams and by visions. They are even to be venerated because they are divine ; and, what is still more wonderful, above all these, there is the One God more powerful than gods and men. He gives this God a name quite as good as the Unknowable, but it sounds strange ; it is Necessity. This God is Law and Lawgiver, Supreme, Impartial, Impersonal, the Governor of the Heavens and the Earth. What then is the duty of men in such a world where Law reigns, and men, as intelligent moral beings, are called to obey ? Nothing new or strange, submission, and conformity to the Supreme Will with joyful hearts ; because the happiness of men depends upon this attitude of the soul toward God. If all this is true about Democritus, then it must be confessed that he is a strange blend between a materialist and a missionary ; as the first he is in a dark cave, in a dark world talking to men about matter as all in all ; he turns round in the darkness ; there is light ; he becomes a light transmitter, a spiritual man who believes in God, and counsels his friends to be submissive, obedient, law-abiding, cheerful, thoughtful and full of praise. Truly, men must not be judged by their words ; the difference lies here : the All-wise Spirit of Truth permits men to make fools of themselves ; He calls them consciously, or unconsciously, into His service ; and then the Materialist is changed into the Missionary to teach men reverence, obedience, and the fear and love of God.

ANAXAGORAS as a philosopher follows Heraclitus ; and, what comes to be a common experience with thinkers, he takes up a different order of thought. That of Heraclitus is said to be a kind of dynamism ; the cosmogony of Anaxagoras is a kind of mechanical theory, a naturalistic dualism. He assumes the existence of an unintelligent inert substance which is body or matter ; and an intelligent principle as the cause of motion and of thought. He did not limit the number of physical elements, but considered that they might be many ; and as to transmutation of these he did not consider this could take place.

because they remained the same and were not changed in quantity or quality. He did not believe in a special creation, nor in destruction of matter; germs exist infinite in their number and varied in size; thus what men perceive are the processes of integration and disintegration; the coming into being, a kind of mixture, dying and separation. The changes that take place are in groupings, in movement, and in metamorphosis, but without any change in the essence. The Cosmos has in it unconscious matter and energy, but the true cause of all order is the *Nous* or Intelligence. This power is free and active, thus it is the source of all movement and of life. As mind it knows past, present and future, and thus it is reasonable to suppose that there is design in Nature according to the order of truth and the fitness of things. The Supreme Intelligence, as a conscious power, is the Governor of the Universe; thus more powerful than all other powers or elements if they were all joined together. In the beginning the inert and the unintelligent existed in a state of chaos; the intelligent power entered the unorganised mass and it became a cosmos. The germs lived, they were set in motion, they united together or were separated according to their affinities, and in this way the earth, the heavens and man were evolved. Intelligence may be supposed to be immanent in Nature in a sort of pantheistic fashion; a common conception in the East; whilst in Israel and in Persia, the thought of God as Creator transcends the thoughts of men and of Nature. It is the *Nous*, Intelligence, that is First Cause, producing the mechanism of the universe; thus there is ever the revolt against Polytheism and its superstitions; and also against mere physical, mathematical and material evolution, the assertion being that the Spiritual is the Supreme Power in the universe.

PROTAGORAS, it may be suggested stands at the junction of the ways in Greek thought. Democritus, and others, had brought on a crisis of thought; faith in the gods might satisfy common people, but wise men knew better. They had chosen a new path; but what they had given to men who sought after truth was vague conceptions about a First Cause, a Supreme One; and yet that One was, in some sense or other, in the effects that were known, and in the phenomena that were said to be only appearances. Philosophers might be able to reduce the universe to matter, atoms, energy and motion, and yet be able to think that so far as human experience went the position was not altered; but men who could not see through such subtle

thinking, could only see contradictions. The results of philosophy had not been unified knowledge, but increasing divisions of thought on every side. At this stage philosophy becomes divided into two schools; the Sophists, who followed Zeno; and the Sceptics, the disciples of Gorgias and Democritus. Protagoras belongs to the Sophist school, with all that is implied by the name; therefore, it is advisable not to expect too much from this class of thinker; but, on the other hand, men may expect something more fair and reasonable from a Protagoras than from a Gorgias. The one does try honestly to hold an even balance by reasoning; whilst the other has lost his balance intellectually and morally; he has fallen, become degraded from manhood, and he is proud of his descent; he postures like a mountebank, and thus it is hopeless to expect real honest work from such a man. It may be said that Sophists are useful men; they may be eloquent lecturers, useful teachers, not great thinkers, and their moral principles not of the highest order; they love applause and like to be well paid for their services. They have not been loved and appreciated by the common people; but they have been honoured by the wealthy and the worldly-wise people. Perhaps, they fairly represent the wise common-sense people; and all men know how highly such men are esteemed in Society, in the State, and in the Church. Dear Sophists, how would the world get on without them; they are like oil and cement; they keep the machinery moving smoothly, and they keep the bodies which they rule over in some form of unity; but the Sceptics are unreasonable beings; they have no faith in themselves and there is no oil of gladness in their words; and, as all men know, they detest cement, or to be cemented into any kind of organic unity. The position of Protagoras is a difficult one; he cannot get beyond Heraclitus on the one side and Democritus on the other. The former had shown that the senses are not reliable, because they only report phenomena, and they do not reveal the One, the immutable and the universal. The latter had argued that the senses and sensation are the source of all knowledge; thus if sensation is uncertain then knowledge cannot be certain. Things, or thoughts, not received by the avenues of sensation do not exist; what men feel that they know; what may seem green to one may appear blue to another; therefore truth cannot be one, it is manifold as the individuals, and there cannot be any standard upon which all men can agree. Every man will

measure for himself what he conceives to be beautiful, true and good. If by sensation only men are educated, if they have no souls, no spiritual being, then it is waste of time to talk about the One, or to pay any attention to metaphysics. What can be done under such conditions? This is a kind of philosophical dead-lock and the problem that has arisen is how to find a way out of this maze. Thales and his friends had studied Being and Non-Being; others had considered that of Becoming, of the One and the Many; and attention had been drawn to the means by which men acquire knowledge by the Senses; what is now required is a man who will be able to reconcile these divergencies of thought. What men had tried to do was to measure, relation, number and understand Nature; now the man has to understand that he is the measure, and the measurer, of all things. It is the architect that is required to study this apparent chaos; he knows about the analysis of Nature and forms; of synthesis that have been used to produce unity and order; but, so far without success, there is no standard of measurement. Every wise man thinks his measure the right one, and thus the confusion is worse than ever. This seems to be the problem presented to Protagoras; the thinker must find the true measurements within his own soul; and when he has found them, then he can go forth and measure the City of God in all its dimensions. Men have become familiar with this idea in the saying, "The Kingdom of God is within you;" but Protagoras failed to find the true measurements; all philosophers since his day have been more or less following in his footsteps, and so this question remains unsolved. What are the measurements of the City of God within the soul; and by what means is the measurer going to measure the universe? If Protagoras really had this vision of truth, then it was a great revelation; it cannot be said that he saw the Man in whom it was fulfilled; but he got a glimpse of the light that has been shining nearly twenty-five centuries across the desert over which men would travel; and he set forth on his journey to seek for, and to find, his promised land. Further, it may be said that in a very sober, common-sense way, he imitated the patriarch, Abraham; he began the long journey by making up his mind that, as a practical man, he would try to think, speak and write truly and correctly. His method is threefold; first to study practical ethics; second, to be careful as to dialectics, logic, or conversation; and, third, to endeavour to express his thoughts

in suitable rhetorical forms. It may be that here, for the first time, a man conceives the thought that subject and object face each other; what this wise man discovered was that there existed within himself a universe of thought and action, and what he was called to do was to get that realm set in order in right and good ethical relations; in true cosmical order; and, to express his knowledge in words that truly represented his thoughts. The philosopher is greater than the Sophist; he is a man that wishes to think truly and act justly; and, perhaps, he was able to see that ethics cannot be limited by sophistry, and that true reasoning will not submit to, or be limited by, logic or rhetoric. This fact also seems to arise, that the objective world is the complement of the subjective realm in the soul; they are not set in opposition to each other; they are not enemies, but friends; they are, in some mysterious way, as cause and effect, mother and child; and it is the soul within the child that conceives the immortal seed that can never perish; when that seed is born into the world then the beautiful will be expressed by rhetoric, truth by logic, and good, the right and just, by ethics.

SOCRATES is the man that comes to Athens, and to Greece, not as teacher or philosopher, but as a sign to the nation, and to all men, asking them to consider their position; to realise what life truly means and not to waste precious time upon words without meaning and in talk that no one seems to understand. The question may well be asked what has Socrates to do in a city like Athens? He was not beautiful, but a rough uncouth person famous for his ugliness; he was not a sceptical Gorgias or a smooth-tongued Zeno, but a man who walked about Athens in his leisure hours asking wise men simple questions that they could not answer, and trying to find out whether the thoughts that were enshrined in words had any meaning for the dilettanti talkers who thought that they knew everything. It is a great truth that the Greeks were, as a race, richly endowed by Nature; they were artistic, brave and intellectual, but they were not men, and what is worse, few, very few of them knew a man when they saw him. Think of this fact; a brother Greek might be treacherously seized, or conquered in the field, and his doom would be slavery; a common soldier to-day and a general and leader of men to-morrow; a democratic city to-day and to-morrow under the heel of the tyrant; running after the beautiful, the true and the good to-day and to-morrow sentencing the greatest man in the Greek world to end his life by drinking the cup of poison. No; Greece

had not attained to manhood, and when the man appeared they did not know him ; they thought he was just like other men, not quite so beautiful and not so wise as many Athenians ; not so good as he ought to be ; and sadly deficient in manners and in conversation. How did they make this mistake ? They had eyes to see but they did not see ; they did not consider, and try to understand that appearances are not always to be relied upon ; in fact, they had social, philosophical and other standards they tried to apply, but the ethical, or moral standard of manhood in love and toleration was unknown, or it could not be applied to a labouring artisan, a common soldier, a sculptor, the son of a sculptor, who had to earn his bread by the sweat of his brow. He was a religious man and revered the gods ; and somehow he found out that he had a mission in this world to do honest work, to think true thoughts, to try to live the moral life, to find out what his fellow-men thought and said, and to test their ideas by asking them questions which led to reflection, and sometimes to the conviction that Socrates was right and they were wrong ; that he had been thinking about truth and goodness when they had been talking and using words the meaning of which they did not understand. Another strange thing about the man was that he said he had an inward monitor, an angel, that told him what to do, and what not to do ; his constant friend who accompanied him in all his ways. It must be taken for granted that he listened to the voice of his friend and guardian ; and that upon no account would he do anything that would grieve that angel friend. Wise men have written much about this angel friend that was with Socrates ; but, has it ever been suggested that to all such men, to those who have attained to the stature of moral manhood, it is an absolute necessity that they listen to this angel friend at all times, else the risk of falling below manhood is very great. This is not meant to explain the conscious presence of the angel that Socrates loved, feared and obeyed ; it is only meant to suggest that moral manhood brings this development ; that this is what might be expected and so perceive that both Socrates and his angel friend are signs worthy of study. To the thoughtful man Socrates is a profitable study ; the man is everything because he tries to be what a man ought to be ; it is not the clothes, the clumsy gait, the rugged form that is studied, but the moral man who thinks he has seen the God-like ; and, having seen it, will not rest satisfied until out of the rough, living block, without form, there is produced the image of God. There

is an excellent story told about Socrates that is worthy to be kept in fragrant remembrance. Some one asked the Delphic Oracle who was the wisest man in Greece? The reply was: Socrates. He could not understand this because he knew that it was his ignorance that troubled him. However, being anxious to know the true meaning of the saying he set to work to find out what was the wisdom possessed by wise men; and after many efforts the discovery was made that other men cloaked their ignorance by words which seemed to convey wisdom and that they remained ignorant of the real facts. If the Oracle had any meaning it was to be found in this, that Socrates had discovered his own ignorance, and men who thought they were wise had not. Know, or pretend to know, all about things and thoughts may be conceived to be the motto for the Sophist; the motto of the Greek Oracle, "Know Thyself," was the one that Socrates kept in view in his life. Students of philosophy state that Socrates, like other philosophers, had a method which he followed; possibly he would have denied this and would have maintained that he set his face against methods, because they tend to bondage when followed without freedom. A testimony to the value of the unique manner followed by Socrates in dealing with truth and with ethics may be found in the saying that he brought philosophy down from Heaven to earth; or, what would be equally true, he brought it out of school, college, and university, and invited the man in the street to talk with him about matters that were of practical value. Speculative thought, to be useful, requires at least to have a practical side; it is more important to study the nature of man, his duties and obligations, how he may be useful and happy, than to trouble about the One and the many; the Unknowable and the knowable. In the opinion of Socrates it was better to deal wisely and well with human affairs, to fear God, to offer sacrifice and pray to Him, rather than to waste precious time on philosophic conundrums.

The Socratic method, as it is called, is that of critical conversation; of the accurate definition of words and thoughts; of classification; and thus by the analysis of words to get to know exactly what they mean. This is where the masses of men appear to fail; they learn, and use phrases, and they do not understand clearly what they are talking about. In conversation Socrates led men on to explain such words as piety and impiety, honourable and base, just and unjust, true and false, and by leading them on to contradict themselves, made them

confess that they had not given the subject discussed their careful attention. If men knew their own thoughts, and what words meant, then they were worthy of honour ; if not then they were not intelligent freemen, but the slaves of their own idols, because they worshipped and served they knew not what ? Socrates was not a writer of books ; it is his friends Xenophon and Plato that tell what he said, and did, and the influence for good he wielded in Athens. His positive teaching is moral ; intellectual truly, but the reason requires to be subject to virtue and to duty. His idea of mere head knowledge, of college cramming, would tend in this direction ; those who were only trained thus were really putting fetters upon their own powers, limiting their spiritual liberty, getting encompassed in a mental womb out of which they would not be able to break ; and he compared himself to his revered mother, who was a midwife, as being a useful member of society, in delivering such men from the womb of words and signs to a life of moral freedom and liberty. The virtue that resides in knowledge is not limited by knowing ; what is known requires to be transformed into self-control, temperance, piety, duty to parents, fidelity and diligence in the duties of life ; it is by the way of doing right that happiness is to be found, not by the pursuit after pleasure. As to governments and the State, the legitimate governors are the men that can govern well ; they are the just and upright men ; the men who fear God and realise their duties and responsibilities. Much more might be written about this wise thinker, critic and teacher ; it is a privilege indeed to read the thoughts of such a man ; and it would not be out of place for Christians, and all other peoples, to pray to God that He might be pleased to send into all cities many, very many, such prophets of moral truth and teachers of righteousness, endowed with the same spirit, so that men everywhere might be set free from the sophistries of the schools and be brought into immediate contact with what is good, true and right.

PLATO was a follower of Heraclitus, a pupil of Socrates, a friend of Euclides of Megasa, a student of Parmenides and Pythagoras ; thus it may be said that he was familiar with the Greek philosophies, the inheritor of the past, and in him Greek philosophy may be studied as fulfilling the hopes of men, the glory of Greece, and as the adored teacher of philosophy through many centuries, and in many lands. He wrote many books which sum up the thoughts of his predecessors ; and it is chiefly through his writings that men are familiar with the thoughts of Socrates

and other wise men. The *Phædrus* exposes the selfishness of the Sophists. The *Protagoras* deals with the Socratic doctrine of virtue. The *Symposium* deals with love, beauty, truth and goodness. The *Republic* with the problems of justice and the State. The *Timæus* discourses upon the world, its origin and nature. The *Theætetus* expounds the knowledge of ideas. The *Phædo* speaks of the immortality of the soul. The *Laws* with the organisation of the State. The form of writing is conversational, and in some of the books Socrates is the leader. Plato does not formulate a new philosophy ; what he appears to do is to think over, converse upon, and tell men what philosophers have thought and said ; whilst, it is assumed, he carried out a psychological ideal development of what philosophy, as wisdom, ought to be. If a key is to be sought for to explain the conceptions of Plato, then, it is said, it is likely to be found in Geometry. His method is said to be deductive ; and he has intuitions, or ideas, which have been derived through the senses in their primal images. His method is known as Idealism, derived from his leading conception of ideas. These he is represented as conceiving to be unchangeable forms, eternal types, objects of true science, noumena, as compared with sense perceptions, opinions, and things known as phenomena. This philosophy is said to be the science of ideas and of Idealism, as compared with, or opposed to, a science, of real things. Whether this is the true conception of idealism, as compared with realism, will not be discussed here ; it is taken for granted that this is the sense in which he has been interpreted and to thinkers this is what is meant by Idealism. For example, when a mother gives her life for that of her child ; a soldier his life for his country ; a religious man his life for his faith ; then such concepts are summed up in one and the same type, the idea of the good. The human form, a masterpiece in painting, sculpture or any other form of Art is summed up as the idea of the beautiful. The qualities common to all men when considered in concrete thought is the idea of man. All things perceived by the senses, however varied, have this common unity ; they exist in space and time, they move or rest ; they are the same or they are different, and these are ideas of being or of movement. Ideas are abstract conceptions, such as laws of nature, the categories of the reason. What can be generalised and named is an idea as compared with concrete, particular, sensuous phenomena. The question has been asked, Are ideas real beings ? Are they more real than things that can be seen, felt and handled ? The

theoretical idealist says that the ideas are the real things ; and the things seen and touched are only semblances, related conditions, apparently real, but real only as phenomena. It may be conceived that real and ideal require to be carefully defined, so that sense perceptions, conceptions as thoughts, the simple and concrete, and the complex, abstract, names and signs understood. Plato seems to maintain that ideas are the abstract conceptions of men, and that as such they are eternal concepts and like the thoughts of God ; whilst sense perceptions and experience are to be set in order and classified in empiric fashion as the images and representations of ideas. The child of experience lives in the world of the senses ; thus to him his home is the house and its furniture ; the man with Platonic ideas would assert that these are not his real home but the mind, or soul, and the rational ideas therein which are not subject to the senses. A friend who could not agree with Plato about such matters said to him, " I see a table, not the idea of a table " ; and the reply of Plato was to this effect, that he saw with his eyes and did not see by his reason. If the man who names himself a realist in opposition to an idealist, stands upon the sensuous side of thought, and rejects what is soul ; it can be easily seen that the real to him is the sensuous things, the images, the concepts, in their order ; but if the idealist takes up his position upon the intellectual side of thought, then it must follow that to him the Mind, with its thoughts, reasoned ideas and concepts, are the only things that are real and that the sensuous forms and images are phenomena. The sensuous man, as an agnostic, will honestly assert that he cannot find God, or an idea of God, in himself ; such a conceptual phenomena has never passed through the region of his senses ; therefore he will not admit the possibility of any other man similarly constituted having such reasonable ideas. He is an unbeliever in the spiritual world ; he limits himself to the senses, and to reasoning upon sensuous problems, therefore his reasoning must take this form. The agnostic realist sees with his senses by the speculative reason ; the idealist does not deny the senses, images, thoughts and the speculative intellect, he brings into the problem the spirit, as the power that knows, and the moral nature, as that which recognises law, responsibility and duty, thus he has no difficulty in finding the concept God—the Good—and the idea that fits into, and expresses this conception. Doubtless Plato perceived that the two methods of thought are different ; but when he reasons that the

philosopher cannot realise the ideal goal of absolute truth because this is in God alone ; that God *has* absolute truth because He *is* absolute truth ; then he expresses the conception that the child of experience, the sensuous speculative reasoner, and the idealist practical thinker, each and all fall short of the Reality, God, the Absolute. God is Life and has life in Himself ; this idea is different, as a general concept ; in modern philosophy it is more like the related ultimate. Of the first, it is conceived that it is not in accordance with reason for any man to assert any thought as knowledge, as to the essential Being of God ; yet of the Idea, it is permissible to conceive the thought that *in Him* there dwelt the Image, the microcosmic, embodiment of the Divine. But care must be taken to remember the thought of Plato ; if a man imagines that he is going to *see* this Idea, through the senses, then he condemns himself as sensuous, and in the nature of things he is unable to perceive the Idea and what the Idea means.

Plato seems to reason in this way ; God is absolute as the Beautiful, the True, and the Good. He *is* and *has* potentially all that these represent to men ; but poor mortals groping their way in the darkness back toward God are not able to conceive what these mean ; their sensuous images, forms, concepts could only tend to lower the Divine, therefore, if they are wise they will abstain entirely from expressing their crude conceptions as to absolute Being. This they may do ; they can try to conceive an Ideal, remembering that it is a human conception, and if they do this, in the right spirit, then to them will be given the light of truth ; they will perceive the Divine Image, as the Ideal, and the image in the soul will, in a true and real sense, represent God. Light reveals Truth ; Truth is the Ideal ; therefore, if men love the truth, then as surely as the infant is trained by the sense of sight to see, understand, and judge, what is in the realm of the senses, so the man that lives and moves in the world of the ideal, with true ideas, he also will grow into knowledge of the truth in the realm of the ideal. But men require to remember this truth ; there is no world of the ideal open to those who have not passed through the Gate Beautiful ; their vision has not been purged ; their souls remain unclean, chaotic ; the scoffer, wit and agnostic, who live the sensuous life, and are blind to the beautiful and the true, can no more see the heavenly Ideal than a blind man can see objects in daylight. Plato by looking through the natural saw the spiritual ; by analogy he was led by the Spirit from the palace of the sensuous to the palace that is heavenly ;

thus he told men plainly that they were walking in a vain show and that they did not comprehend the truth. Plato entered the Palace of Truth by the Gate Beautiful; his eyes were opened and he saw the Truth, the Idea. What followed? Even this, he conversed with the angels about the things invisible, and told men what he had been taught in the Palace of Truth about the Divine Good. What then is the Good, and the Idea summed up in the Word? Plato, as a Geometer, a thinker, pulls to pieces the ethical withs by which men would bind his soul; he laughs at those who would bind him by sophistical reasonings, and tells them plainly that the Good is not to be discovered inductively by studying the thoughts, words and actions of men, but deductively from the Idea as revealed in Truth. This vision means that if men would know the Good then they will not seek to find it by the way of sensuous pleasure; if their highest concepts are sensuous and earthly, then they have utterly failed to hear the Voice of the Spirit of Truth. Men are not left in the outer darkness of death; they are actually walking in the light of life, truth and grace; thus if they open their eyes they will see the goodness of God in all that is true and beautiful. Man is a great problem; so is Nature; men have not solved these problems; but this they may understand, when they are solved, the answers will not be sensualism and death, but manhood, the Ideal realised, and that men are to develop into the image of God.

Because God is the Good He loves; and it is the very nature of love to give, cherish, help, guide, that which He calls into being. Nature is good; if men knew all that nature means they would understand that this is true; but it is man that becomes conscious of goodness and is so richly endowed as to be able to conceive the Idea of the Good. God is supreme goodness, and the Good will create the good. God is Life—the Life will create life. God is conceived as creating as if this were the nature of His Being; the first Creation is the Idea and the Idea will reproduce its image. In such thinking on the part of Plato, it is not to be assumed that he is dealing only with logical facts of the speculative reason; these are as the conceptions of his faith; he sees the Invisible; the vision is as the Light that cannot be gazed upon without the serious risk of blindness; thus he turns to the lake and the sun as mirrored in its bosom; and, he says, this is like the Idea, and this image can be looked upon with safety. It is true the Idea, as sun, appears to be in the water, but it is the image of the sun; it is as an idea, like the Lord of

the universe. Plato might have carried his imagery two stages farther by saying that what is mirrored upon the lake is imaged in the eyes ; and, what is upon the eye is received and conceived within the soul. The links in the process of thought reveal the same facts ; God is the Light of Truth ; there is One Truth ; by Him an image of the truth is revealed ; and that image is changed, formed into an ideal in the soul. This is the true order in Creation : God the Beginning ; the Waters and Heaven in their bosom ; the Spirit, order, seas and earth ; and the universe, making manifest the Glory of God. What has to be remembered in the study of this vision is that Plato unconsciously, or intentionally, omitted the Light Eternal and the image physical ; to him the great conceptions were the Idea revealing the Glory of God ; and the idea in the soul as correlated with the Heavenly Idea. These links in the order of thought are all necessary ; the Reality ; the Ideal ; the unseen Spirit revealing the Ideal ; and then there follows the work of the Spirit in Nature and in Man. The Creation by God, in his image, and the image unconscious of the glory revealed, is made manifest in the starry universe and in the soul of a man. The Mind, Intelligence, Spirit of the universe has produced, realised, the Divine Ideal ; the Soul of the universe is the soul of Nature and of Man. It is the privilege of man, as a son of God, in the image of the Ideal, to utilise his endowments, his divine powers, upon this inheritance so beautiful, true and good. Man is the end sought after in Nature ; the Idea and the Ideal is the end that man desires to find ; and that Idea can only be God likeness in truth, goodness, righteousness. It is at this point that Plato fails to realise the highest conception of the divine ; only he is not to be blamed for this seeing the Idea had not been made fully manifest to the world in his day ; and very few had a conception of the highest good. In other words the Platonic Idea is moral goodness ; thus God the Good is absolute Justice and perfect Righteousness. It is justice that is the mother of all the virtues. Wisdom, intelligence, is the justice of the mind ; courage, fervour of will, is the justice of the heart ; temperance is the justice of the senses ; and piety is justice, as related to the Deity.

To attain to justice man requires to be educated in the family, city and State. Man possesses the powers to seek for the highest good ; and this is attainable by training in society and in the State. As with the moral virtues in the individual so also in the State ; it is the philosophers who possess wisdom that ought

to be legislators and rulers ; the courageous men the soldiers ; and the merchants, farmers, artisans, servants and slaves ought to be the servants of the State, and obey those who think, and fight for them. As related to the family and State it is not conceived that Plato reached the ideal ; he conceived that the family ought to be merged in the State ; the children become the children of the State ; and that all should be trained to fit them for their duties as citizens. This form of Communism is conceived as preferable to that of tyranny or oligarchy, democracy or republic ; and it is, as an ideal, to be compared with Athens, or Sparta. In this matter men are still in the same unhappy condition of seeking for, and trying to find, an ideal Commonwealth, where all men may live in freedom possessing liberty, where wisdom will reign, courage destroy evil, temperance elevate the people, and all will with humble hearts, worship God, and seek the good of all the members of the Community.

ARISTOTLE as a philosopher is said to be the master of those who know ; the head of the family of philosophers ; and the man who sums up the wisdom of Greece. He was the tutor of Alexander the Great ; for some time he was the pupil of Plato, was intimate with him for about twenty years, and he became the successful rival of his great master. Alexander remembered his teacher with affection, and sent to him many collections of natural objects that proved useful to Aristotle in his scientific studies.

ARISTOTLE defines philosophy as the science of universals. Every science aims to be an exposition of one particular branch of knowledge ; thus with the science, the related truths, there would follow a partial philosophy of that science, or group of sciences, related to each other. Philosophy in this sense is the first science co-ordinating all secondary sciences, having a distinct subject matter, this being the science of the Absolute, or God. This claim may mean that philosophy deals with all the sciences, as the means of finding universal harmony and unity ; it embraces all problems of thought ; thus it ought not to omit any if the reconciliation is to include all the realms of thought. He had no doubt as to the problems of science and philosophy ; they existed ; they ought to be studied and solved ; and man has been endowed with power by God so that he might carry on this great work. Man is endowed with language, speech, and reason ; thus there is in himself an absolute, the knowledge of forms, of order, understanding to know God and truth, and he ought not to give up the quest until he has attained to the knowledge of

God. Categories, abstract terms, are used as helps in this work ; these being substance, quantity, quality, relation, place, time, position, mode of being, activity and passivity. These may be conceived as related ultimates of reason, modes of apprehending thoughts in their conditions, or correlations.

The first philosophy deals with quantities, qualities, and the relations of things. The queen of the categories is substance, because upon it all the others depend. Thus philosophy enquires into being, regardless of time and space, that is, into the essential nature of things ; the absolute and the necessary, as opposed to the relative and the contingent. Here the question may arise as to Plato's conception of Reality, Being, as compared with ideas ; and it seems plain that both philosophers, as well as some of their predecessors, were agreed upon this subject. Philosophy has to do with Reality, not in the way of definition but by the way of prostration. It is the Divine Mystery, the Sacred Name to be adored, therefore let the face be veiled, and the heart humbled in the Divine Presence. The knowledge of Reality is reached by an act of faith, or belief, it is the Ultimate in all inductive reasoned processes by analyses, and that centre from whence deductive reasoning as syntheses begins. If the speculative reason fails to apprehend this truth, or denies that it exists, the result can only be that of returning again, and again, into the maze of speculative thought ; but if the exit is found at the right place, then there is opened up a new realm that surrounds the speculative one, and it is within this realm that moral relations come to be known in their order. The peculiarity of this connection is that it is here that the Divine test of polarity is applied to the spirit of the thinker ; if meek, humble, teachable, there is the influence of the heavens known as faith ; the soul's polarity is changed in the moral realm ; God and moral law are conceivable as true and reasonable, and this change is of the greatest importance to all who experience it. There may be those who intellectually conceive that such a connection exists ; they do not doubt the fact ; but being dia-magnetic to the heavens they continue within the region of the speculative reason, ever trying to limit the Divine thoughts in that realm within which they live, move, and have their being. This crisis may come to the child, the youth, the man, to the scientist and the philosopher ; it does not depend upon the reason, but upon the spirit ; upon self and self-seeking ; or upon the fact that man is subject, and that it is in harmony with the highest reason that self-conceit and self-assertion may

prevent truth-seekers from entering the palace of Divine Wisdom. This truth as to the Ultimate Reality was discerned by Greek thinkers. Plato made his home in the heaven of ideas and turned the fair region into a beautiful ideal republic and commune. Aristotle descending from the heaven of Plato, where he could not breathe freely, took up his abode upon the earth and began anew the work of exploration by the reason, hoping to build that Babel tower that would one day reach the heavens. What requires to be kept in view is not the failure of Plato or Aristotle ; it is that the way is very complex ; that men have failed to apprehend the greatness of the problems ; that they would not take time to learn their lessons ; that they would do their utmost to bring the Kingdom of God to men in their own generations and in their own way. Is it not plain that neither Plato nor Aristotle, Kant nor Hegel, Comte nor Spencer, could reach the end they hoped to attain ; they knew too little, or perverted the knowledge they did possess ; thus their successors must under new conditions renew their efforts, sustained by faith, encouraged by hope, strong in their patient purposes to seek for and to find, that promised land of truth and wisdom which they were actually exploring. The importance of the Ultimate Reality, as conceived by faith, is not the mere discovery of an Ultimate ; it is that the voyager on the ocean of eternity has found the Centre of all truth ; the Rock of all the ages that cannot be moved ; and, that it becomes possible to voyage forth freely into the wide universe, with the spirit harmonised to know and to do the Will of God. If men fail to find any fixed centre anywhere in the universe, then they are hopelessly adrift ; they are themselves in the centre of their own sea of trouble ; it is a wide horizon, but there is no land ; there is nothing for it but drift, drift, in calm or storm, in sunshine, fog or cloudy day ; it is waters, waters everywhere, and the heavens no nearer by day or night. It is like a noble ship without compass, rudder or chronometer ; it is to be derelict and lost ; but to touch that Rock by faith is to be polarized and to get the compass put right ; it is to renew hope and to find the right way ; and it is to have the time of heaven on the ocean of life. The Ultimate makes all the difference between being lost and safe ; drifting or sailing with a purpose ; it is by the Ultimate that men know they can voyage safely anywhere ; and, that no matter where they sail they can find ports of call and a safe haven at last. But, the objection may be raised : wise men have

more or less clearly perceived this truth from before the days of Thales to the present time. How is it that they have failed to find the point of synthetic union? Wise men have done so for many reasons; they would persist in supposing that only philosophers could sail in this sea with safety; that only within the borders of the intellectual sea could the land of wisdom be found; that common people would not know the land if they saw it; and what is still more strange, those who sailed on the one side of the sea declared that their friends on the other side were all wrong in their reckoning. They called each other idealists and realists, spiritualists and materialists, believers and agnostics, and many other names; thus in confusing names, things, sensations, conceptions, facts, ideas, and truth, they failed to see that they were dealing with stages in the realms of phenomena; and, because to them the ever changing seemed to be central and real they did not comprehend that the Noumena, Reality, God, is the Centre and Circumference, the Universal and Particular, that in Him men live, move and have their being; therefore, the Delphic Oracle made a mistake in the words, "Know thy self" as of chief importance; it ought to have been "Know God;" have faith in Him, live, think, move in Him, and knowledge of self, and of Nature, would have followed in due time and in their order. This is the paradox of all paradoxes; and yet it is the truth above all truths; it is not to know the Unknowable as the unthinkable, but to begin where man ought to begin, in the belief that man is not supreme, but subject, not creator but creature; and that it is really a truth worth trying to keep in remembrance, that man, no matter how clever he may be, acts wisely when he accepts a Guide, the only competent Guide, to teach and instruct him in the maze of life where he is so helpless in his lost condition.

It is permissible to assume that Aristotle believed in the Ultimate Reality; that he apprehended the fact that this truth lies at the root of all truths; that it must be recognised and that without this recognition no true advance in knowledge is possible. To use the well known analogy of the seed, tree and fruit; the Ultimate is the seed of all truth; the seed as seed cannot be known in itself, but it is known by its life, growth, development, flower, and fruit. As related to man, the Ultimate takes the same form of thought; the particular is in any and every seed; the Universal is the seed of all seeds; and every seed is a revelation of the Universal. If then men would know

the Universal this is the order of gaining knowledge ; faith in God, the Universal, knowledge in detail of all particular seeds and then, as the result, the vision of the Universal comes into view not as knowledge of essence, but of order and law. The next stage of enquiry is the idea and the ideal. Here Aristotle's view is that the idea is the essence of the particular, of the concrete thing ; without the thing no idea, and no idea apart from, or as related with, the thing. They are not to be separated as facts ; the idea is immanent in the thing, in its form, thus it can only be separated from the thing by abstract thought. How does generation take place ? In this way : 1. Matter from which something is to be made. 2. An idea in the mind of the sculptor or joiner. 3. The arms, tools, and means of production. 4. The purpose, motive, that carries out the work from potentiality to actuality, or in the generation of man. 1. The Substance, and all that is involved in it in the seed and embryo. 2. The idea, or type, to which the embryo will develop. 3. Generation, as development, in physical living processes. 4. The purpose fulfilled unconsciously in the production of the new born infant. Substance is the beginning of all things ; the idea is the spiritual concept that projects an objective ; the physical phenomena, conceivable as function, absorption, circulation, nerve-action, order, law in nature, the geometrical and mechanical relations ; and the issue is the visible form of the creature, living, moving, and having an individual life. The rule of thought thus indicated has only one exception ; the Supreme Being is as pure form and not material. In this conception it is not necessary to suppose that Aristotle differs from Plato as to Being ; what he is explaining is that Being is Ultimate as Substance ; of this no affirmation should be made ; and, that the fourth stage in development is the same Being as the first as to Essence. He suggests further that if Being had existed in germ only, and as potential, then it would have been necessary that an antecedent Being should exist to energise this germ, so that God would become actual. His reasoning seems to be that it is not capacity or potentiality that is perfect ; these are derived from the Actual, as First Principle, and as interior and superior in everything. This is in harmony with the Eleatic doctrine that out of nothing nothing can come ; and here Parmenides, Aristotle, and Spencer agree. The result here is that Being is also Idea, Form and Motive, and final goal of all things. It is possible to think that Aristotle may be conceived

as assuming that something may be known of God as essential Being; and of thinking that God is, does, enjoys and suffers. The position is peculiar; it is that *a priori*, or before experience and knowledge, men ought not to express an opinion; but that *a posteriori*, after knowledge has been attained, then men may say what they think, as gained from experience, science, moral law, and grace. In the first way men theorise and formulate a God according to their own conceptions; in the second they reason from experience, induction, scientific order and law, and these so limit the conceptions that nothing is expressed as to essential Being, or to limitation, but simply that thus God has been pleased to reveal Himself to men; and men become presumptuous when they theorise beyond that which they know. In the one instance men set up standards of thought and would measure, limit, and control God; in the other men receive God's standard, known as law; then they do not think of measuring God, but they apply the measures and limits to themselves and thus God's law judges, and God's Will, as law, regulates thoughts, words and deeds. The difference of the results of the methods can be seen at a glance; but it is difficult to see in what way Aristotle could have formulated his philosophy to reconcile such conceptions. In his day men theorised *a priori*; in the twentieth century men are through experience, by science, by the law of development, theorising *a posteriori*, thus they find themselves limited, conditioned and subject to law to an extent never before realised in history. What men may conceive is that the Good possesses an ideal purpose not known to any creature; that the Idea becomes operative in spiritual power, as plan, design, measure, order and law, worthy of the Divine; and that in due time this work was made manifest in Creation. Where men come in is not as co-workers with God, but as His children, endowed with intellectual powers, able to study and interpret the works of God in their order in spiritual law; and what men may see is that until they have been instructed, and know order and law; it is presumption on their part to give a judgment upon what they do not understand. It may be permissible, in a sense, for men to say that God is pure Intelligence; and that men pass through stages of sensation, perception, comparison, and scientific knowledge; but if men assert, for example, that God's life is free from pain, imperfection, beyond desire and regret; that He is supremely happy, and that His life consists in the pure contemplation of intelligible truth, then it ought to

be understood that the philosopher is theorising about matters beyond his knowledge ; and it would be well to suggest to such a thinker that he has forgotten his calling as a servant of truth, and is running the grave risk of becoming a dogmatic theologian. What is meant here is not to find fault with philosopher, or theologian, but to point out the great need there is for careful definition in expressing thoughts so that the theorising may not go too far beyond experience and science ; and to show that these, in a wise philosophy, will not disagree, be irreconcilable. To Aristotle, the First and the Final Cause of the universe and the highest good, is God. He is in all things as their immanent essence ; and also above all things as transcending them ; He is Lawgiver and Law ; the Orderer and the order. Creation is organised, ordered, and harmonised by Him. He is One ; therefore, only one single eternal universe can exist. Further, this unity that is in the universe proves the Unity of God. To reason in this way is to express the stage of thought at which the thinker has arrived ; as a philosopher he has attained to a measure of wisdom and understanding ; and the inductive and deductive methods of thought have converged into a unity ; a harmony has been seen, and thus such conceptions may be expressed within reasonable limits. It would appear as if Aristotle was a greater thinker than those men who set their faces as a flint against metaphysics, as Ontology and Teleology ; they are limiting themselves to the sensuous and the intellectual. If then metaphysics lies at the root of all problems, how are they going to formulate a philosophy that will satisfy reasonable people if they omit from consideration what is of so much importance, and without which reconciliation and peace is impossible ?

The first philosophy of Aristotle deals with metaphysics ; the second with Nature, the physical, sensuous things. He thinks of the sky as a perfect sphere, with the earth in its centre. Nature is all that is within this sphere subject to motion and rest ; motion as emanating from the first mover and as continued by secondary causes. Physics is a theory of motion as related to the Divine Principle ; to the imperishable Idea ; to the purposes and ends in view ; and to the ever-changing forms found in energy and matter. The first movement affects the substance as to origin ; the second as to quality or changes in quality ; the third as to movements that affect the quantity ; and the fourth the relations as to space. Physics in this philosophy is like the ultimate Force of Spencer ; it is the ultimate

of all the sciences. Space is co-extensive with force, as limiter and container of energy ; and yet, like the Divine Substance, it is illimitable and unconditioned. Time exists as the condition of motion ; it is the measure or number of motion. As to the limitations of space and time, how can they be conceived ? When men try to limit the forms, then they change the terms and speak of the Infinite and the Eternal. The Infinite has potential existence in the infinite multiplication of numbers and divisibility of magnitudes. Time is the measure of motion and of number ; number pre-supposes a man that can enumerate. There are several kinds of motion bringing about change ; the circular is the more perfect, simple, and continuous as applied to the heavens. Things that move down are heavy, and that move upward are light. Heavy and light are similar to cold and warm ; upon these depend differentiation into elements, the heavy and cold forming the earth ; water and air, moisture and dryness, are intermediate motions useful for reconciling the extremes. Elements are homogeneous, they are transformed from solids to liquids, liquids to gases, and gases into fire. The ether is conceived as the substratum common to the four elements.

The organic realm of life is the domain of final causes. Nature reveals herself as artist choosing the simplest and best means of arriving at results. The distinction between Nature and art is to be found in this ; the artist has in his mind a clearly conceived idea of the work he wishes to execute ; in Nature it exists as an instinct. There is an end to be realised in the production of a bird as well as in making a bed from wood ; the joiner forms the bed from his idea and the wood by means of arms and tools ; the bird is, in a sense, its own maker in realising the end instinctive in itself. Art and Nature both act teleologically ; the end desired is the principle that makes Nature act, and it pre-exists in principle in the organisms that are produced. The organic is moved by the inner principle of life which employs organs to realise its purposes. The vegetable kingdom is not an end in itself ; it exists for the animal, and the animal for man. The soul of the plant reveals its functions in assimilation and reproduction ; the soul of the animal has feelings, sense impressions, perception, pleasure, and pain, and by the will it seeks for what gives pleasure and shuns what gives pain. Man, in addition, possesses knowledge, reason ; thus man is the perfect organic being, the goal at which Nature has aimed from the beginning. Animals are divided

into certain classes. Spontaneous generation is possible in lower forms of life; not in the higher. The body is potentiality and the soul is energy. The soul is potential as the source of feeling, perceiving, and willing; and sensation, perception, and motion manifest the energies. The soul is the function, in a sense, of the organised body. The mortal parts are the body, sensation, imagination, memory, and will; the intellect has a mortal part and a divine element; the mortal part is derived from the senses; what it can receive and suffer; it is the mind, the pure reason, that enjoys immortality. About this immortal intellect there has been much discussion among wise men. What Aristotle meant may be doubtful; but this may be recognised to be true that the ultimate reality in Nature and in man, is substance, that which cannot be defined. It is not self-created or earth developed; it is as a spark of the Divine. If men go deep enough there seems to be no other issue; but if they will cling to sensuous conceptions and agnostic reasonings, then it is difficult to see how they are going to advance in Divine knowledge.

As related to the moral problem Aristotle places the *Nous*, or intelligence, as intermediate between the animal and God. It is by the reason that man is godlike. The animal is not moral because it has no intellect or moral nature. God is pure reason and moral being. The moral life, the highest good, consists in the harmonious co-operation of the intellect, moral nature, and the animal elements. This is the state of equilibrium that constitutes virtue, and this is made manifest in wisdom as the theory of life and in prudence in practical life. The harmony between the intellect and will is conceived as ethical virtue; and virtue is made manifest by courage, temperance, liberality, magnificence, magnanimity, gentleness, sincerity, and sociableness. Virtue is not set in opposition to vice; it is the happy mean; what the man ought to be and do. The man belongs to the State; the State forms and it also controls individuals. The family, property, and even slavery are natural institutions. The form of government is not so important as right government; thus a monarchy with a good prince is preferable; and this is so because this is the image of the government of the universe, the perfect Kingdom under the perfect King. But if the prince is a tyrant then the monarchy is the most odious; because the safety of the State depends not upon kings, but upon a just apportionment of power, and particularly on the strength and wisdom of the middle class.

It is conceived that the metaphysics, ethics, and politics of Aristotle are antagonistic to the ideals expressed by Plato ; the one is said to be a realist, some say a theorist ; the other an idealist and some say a practical teacher. It would perhaps be more true to fact to suppose that they are complementary thinkers, and that both are required to give expression to the great thoughts that animated Greek teachers of philosophy. Plato charms and elevates thinkers by his divine freedom and the expansiveness of his ideas ; he is a master at whose feet men may sit and derive great pleasure and profit. The School of Plato is like a friendly debating society, where, in the kindest spirit, men may discuss freely all kinds of questions, without dogmatism, with a true desire to seek for and to find truth. The School of Aristotle is a much more serious affair ; it is like going to college or university ; it is the grave learned professor that is teacher and master, and there must be strenuous work to profit from the lessons received. Plato gives to men the richest flowers and the first ripe fruits of Greece ; with Aristotle there comes the harvest and the vintage. The summer is past, harvest has come, and his work is to secure for the coming winter what had been so abundantly blessed with sunshine and rain, with divine blessings from Heaven. The martyr Socrates, is no more, and the Day of Judgment draws nigh ; the sunset with Plato is calm and peaceful, with Aristotle majestic ; but the nation has failed to hear the prophets that have been sent to it. There is a likeness, a possible comparison, between Israel and Greece ; both nations had their day of gracious visitation and they both failed to realise their opportunities. They are not to be judged by modern standards of thought ; the problem for the future is their relations to the Lord of Wisdom and of Grace.

THE SCHOOLS OF GREEK THOUGHT.—There are many other Greek philosophers whose names have not been mentioned ; but what has occupied attention ought to convey an impression of the methods of these masters, the subjects they studied, and the results they attained. There is another side to this interesting story not so pleasant or profitable ; yet it is necessary to glance at it, so that the results of Greek thought may be viewed as found in practical action among the people. The few thoughts to be expressed are only suggestions, and it will be for those who have leisure to consider them in the ways they think suitable. The stage of thought reached warrants the conception that men have

certain broad lines of thought laid down in experience and in custom to enable them to conceive what right thoughts and right actions mean, and that these are in harmony with truth and righteousness; that is, what men ought to believe, think, and do if they are to live as men doing justly, loving mercy, and walking humbly in the fear of God. It may be asserted that it is becoming in men to listen to the voice of Christ when he tells them what the blessed life means; and if His Word is going to be the standard, and judge, of the thoughts and actions of men, then it must follow that they have to be set up to teach and to guide them in the right way. It is assumed here that in a true sense, men are all living under that will and government known as the Kingdom of Grace. It is Supreme, even though men may not know it; by it they rise or fall; and all other kingdoms, in their places, are subject to Christ as King of Grace. It is quite true that the moral kingdom, that is the government of men by men, does not admit this supremacy and does not understand it; they have seen, and felt, the power of an earthly pretender; thus it is not strange that the true King and His Kingdom are misunderstood. The King's ideal runs thus: the true man is not proud of heart but poor in spirit, earnestly seeking to know and do the Will of God, so that the Heavens may come down to the earth. He is touched by sorrow, sadness, and mourning because of his surroundings and the state of his own soul; and he desires to be comforted and strengthened for life's duties. His spirit is that of meekness; he has no room for boasting; and he has got hold of this conception that the world is not to be conquered by arms and the lust of power, but by all men being meek and lowly in heart. To such a man the vision of the Kingdom comes by the way of truth and righteousness; and the promise to those who cherish this desire is that they shall be filled. It is the spirit of mercy that reigns above all intellectual knowledge and greatness. Purity of heart counts for more than crowns and honours. The spirit of peace, grace, and love is the very Spirit of God; and they are greatly blessed who, for the love of truth and grace, are persecuted and patiently endure, and when reviled and cursed by men reward the offenders by kind words and blessed actions. It is something like this that is Christ's ideal, only these are words which men may not understand. When the Spirit breathes into them life then they will grow and develope until they form the Kingdom of Grace and fill the whole earth with their glory.

It may not be considered fair to bring Greek schools of thought face to face with Christ and His Blessed Kingdom ; but what can men do ? It is useless to try to measure them by Thales, Plato, or Aristotle ; they too are seekers after truth ; and who ever heard of one philosopher accepting the judgement of another wise man, or one school of thought being ruled by the judgments of another school ? Here then the comparison begins ; all schools are equally proud of their learning, their attainments ; they are not given to mourning over their sins and their shortcomings ; they are not in the very least meek of spirit, but the tendency has ever been to pride and conceit in their own wisdom : they say they seek after righteousness and the Kingdom of Heaven and all that is good ; but men have got into the habit of judging them by their actions not by their words ; thus what they have been convicted of time after time has been that they have sought their own glory, the glory of their schools and universities, more than the glory of God and the good of humanity. This seems to be the spirit that permeates all schools of thought : thus it will be well, in a few words, to refer to the Greek schools, keeping in view this truth that they are types and that they are not to be limited to the Greek people.

THE SCEPTICAL SCHOOL.—In the study of Greek thought such names as Gorgias, Pyrrho and others of the same type are well known ; they are more witty than wise, more conceited than really clever, more full of fault-finding than faithfulness, more ready with the jest and the jeer than to study what is true and just. They know everything and they doubt everything ; they will tell men all that they think is worth knowing ; but they are awful failures ; they will not make an honest effort to find the good land of truth ; they laugh to scorn those who do ; they are sensuous and selfish atheists and agnostics, anything and everything except lovers of righteousness and of Grace. A more degraded, despicable, detestable school is not to be found on the face of the earth. They ought not to be permitted to call themselves philosophers ; they are, as sceptics, beneath manhood ; they may assert a thousand things, and then they will doubt and deny ten thousand. They make themselves heard by their loud talking, but wherever they are found they carry with them a poisonous atmosphere. Take them at their own valuation and they are the lights of the world ; grapple with them and they become devils, doubtful about any kind of good ; detesting, rejecting and maligning the servants of God, the Bible, and all

that works for the renewal of man and the regeneration of society. But where is the charity to be found that can utter such thoughts about a most respectable class of people? Where, indeed? Men do not deal charitably with virulent hateful diseases; Science tries to exterminate them; they are destructive and to be detested. What then can men do with the sceptical spirit? Leave it severely alone and shut it out from all decent society. Why should good men and women cherish and nourish the devil of unbelief? Why should they take to their hearts and homes the poison of hell that has always proved itself to be the virus working in all societies on the way to decadency and destruction?

THE SOPHISTICAL SCHOOL.—This School of Zeno and of many others has received a little consideration, and the spirit that moves in it has been suggested. What may be pointed out here is that if the Sceptical School may be fairly represented by the unregenerate mind, the Sophistical School falls in with the perverted intellect of man. The meaning is that men who are Sophists by nature and sophistical in their methods of argument and action, are really men who study everything from the individual, selfish stand-point, or from that of their school, or class, or society. They make the intellect the means by which they further their own interests, support their friends, and even turn law, justice, grace, and mercy into their own self-seeking and self-glorifying. But can this be true that this is the true meaning of sophistry and its results? The consensus of the thoughts of mankind tend in this direction; it is a spirit that men know well; and seeing it has been imported from Greece, and is now in common use, this would tend to prove that sophistry really means the selfish spirit seeking to obtain its own ends by cunning, cleverness, reasonableness, plausibleness, or any peaceful means, but ever keeping in view the possession of wealth, power, greatness, anything and everything that will minister to ambition and position.

THE STOICAL SCHOOL.—This famous school was founded by Zeno the Stoic, and it must be granted that he has had many wise, noble, great, and worthy successors. Governors, kings, and emperors, statesmen and those who have been slaves, have been worthy masters in this school. The pupils have been many, and, it must be granted, they have been found in almost every nation on the face of the earth. All that men can say is that this school, although set up in Greece by Zeno and known under this name, is really the school of humanity, that is, of all those who wished to go to school to learn the lessons that are necessary for decent

behaviour in society and in the State. It is only necessary to think upon the principles that govern this school to understand what is meant. Men are taught their duties in the family, society, and the State. How to live and die worthily. How to follow the virtuous life by wisdom, courage, temperance, justice, goodness. How to bear affliction and to show the spirit of calm resignation. It is not necessary to go far into the training of this school before seeing that Cain was the first master ; that all elder brothers claim that it is their birthright. Ishmael is one of the great masters as a teacher. Esau thought it was his portion ; Jacob wanted to get it ; and Saul possessed it, was dissatisfied, and it was taken from him. The meaning is just this, in all ages and all countries, the moral and the ethical have claimed the right to possess power, authority, and to reign over men. This is the rampant spirit of Confucianism in China ; it is what explains the strange actions of the Emperor Marcus Aurelius in his persecution of the Christians in the Roman Empire ; it is what separates ethical schools from Christianity ; it is law, ritual, ceremony, and authority as against Grace and Christ ; it is the fallen sinful man, impure of heart, wilful in spirit, seeking to possess his inheritance by right of primogeniture and attempting to renew, regenerate and redeem himself by his own inherent powers. The names for the school may be many, but the spirit is the same everywhere ; with the best intentions it brings about evil results ; it may profess faith in God, or in the gods, but the true Stoic god is self, ethics, morals, and, when the degradation comes, then the gods may be necromancy, alchemy, astrology, spiritualism, all kinds of superstitions and oracles, and all failures, because they are the demons that haunt men making them desperate. They are like poor Saul on the eve of Gilboa ; the true God gives no answer to their prayers ; thus they seek after the witches and the dead or any other method by which there is any hope of deliverance from the powers of evil. The same lessons may be found in history, in art, in the drama, in literature ; there is something about the Stoic worthy of admiration, of praise ; but it is all in vain, Nemesis is upon his track, and justice and judgment overtake him. The school and its methods are condemned ; the seed is poisoned and perverted ; the fruits will not be for nourishment and refreshing ; thorns and thistles, briars and nettles, strife and vain-glory, war and destruction, the plague and death, these are what history reveal to be the true fruits of the Stoic ethical school of moral manhood ; a bad tree cannot bear good fruit ; a corrupt manhood

cannot breed saints ; a kingdom of man can never bring to men the Kingdom of Grace, and of God.

THE CYNICAL SCHOOL.—The headmaster of this school is said to be Antisthenes of Athens ; he had a famous scholar named Diogenes, the man that lived in a tub and would not receive any gifts from Alexander the Great. The school is well known in ancient and modern times ; it has had many famous, or infamous, names in connection with it, but men have yet to learn in what way they have done good to society and brought blessing to mankind. The school has had for its motto, "Virtue for virtue's sake ;" but cynicism and virtue seem to be unequally yoked together ; the virtue leaves them, and it is the cynicism that remains. What they seem to say is that virtue is the chief good ; that pleasure is evil ; that innocent enjoyments are to be renounced ; that even pleasures of the mind, and of philosophy are not to be cherished ; that politeness and kindness are to be eschewed ; that wise men should behave like fools ; that cynical wise men do well to dress in rags and not in suitable clothes ; prefer a tub to a comfortable house ; do the most foolish things imaginable to prove how virtuous they are and how wicked all other men are in their sight. Allowing a good large margin here for caricature, what is taught in this school seems to be that the world is a bad place and all men are wicked ; that things are as bad as they could possibly be ; that it would be a real good for the universe if the tail of a comet would sweep away the race ; that a real flood would be a blessing since it would destroy everybody ; or that fire from heaven, bringing destruction and death to all, is what men ought to expect, seeing they are unredeemable, without virtue, and thus not fit to live. Are such men—pessimists seems to be the new name for them—to be taken seriously ? One of them rudely entered the home of Plato and said, "Thus I trample on the pride of Plato," to which the sage quietly replied, "with greater pride." The disease is now known as pessimism ; and it seems to be one that ought to be stamped out of the world. The men who behave thus cannot be conceived to be sane ; and, of course, the worst phase of the disease is that it is like rabies, they go about biting, snarling, sneering, cursing and maligning what is good and true ; others take up the same form of madness, and the wonder is not that so many go mad, but that so many remain immune to the cursed disease, seeing they are being continually told that if they are not mad pessimists they ought to be, because there is no hope in this world or the next. What is the

real meaning of this disease, not uncommon, and thus diagnosed by its symptoms ? It is this, and it is no use trying to get past the facts : all such men are possessed by unclean devils ; they dwell among the tombs ; they hate God and man and when the gentle Saviour of mankind draws near to them, they shriek as if horrified, and cry out, " Art Thou come to destroy us ? " These men really find pleasure in mangling their own bodies and souls ; they blaspheme ; they cannot rest ; they torment themselves before the time of torment is come, even whilst the sunshine of grace and the rain of mercy is falling upon their heads. Is this parable, or what is it ? Truly it goes too deep for parable, it is the dreadful reality of souls in bondage in the fair world of mercy, in the Kingdom of Grace, with the Lord of Grace working miracles of grace on every side, and they are living among the dead, possessed by devils. Was there ever such a vile, wicked, devilish, misrepresentation of the mercy, pity, grace and love of God, as may be found in the words and writings of cynical pessimists ? Poor souls, it is not dumb or deaf spirits that possess them ; it is Legion, for every function of body and every power of soul are perverted and turned into means of pain and misery ; and all this in the very presence of the Lord of Grace as He sojourns in His kingdom, where all such devils ought not to be. Devils possessing men in the image of God ; devils working their horrible will upon the bodies and souls of men ; devils that cannot find rest anywhere, and yet cling to life with tenacity and would prefer to live in swine rather than become disembodied. This is like cynicism ; and this is a school of thought where men may be found boasting of their wisdom. It is the antithesis of the Gospel of grace, mercy, peace and love of God ; it is what the devil can do when he gets into a man and makes him a home for devils. God help men ! how little they know and understand about such matters. What would the world become if possessed by these devils in their legions ; and what would men do under such horrible conditions ? Cynicism is the first-fruits of one of the cursed trees permitted to live and reproduce fruit and seed, so that men might understand a little, a very little, of the fruits that grow upon the trees of the knowledge of evil.

THE EPICUREAN SCHOOL.—This famous school exists to teach men how to live and enjoy life ; and how to find happiness and pleasure. It is a strange school, and the teachers in it may be assumed to be faithful followers of Epicurus the founder. Just

as the Cynics have for their motto "virtue for virtue's sake," so the Epicureans may have for theirs "Pleasure for the sake of pleasure, and pleasure as the only way to attain to happiness." It is not to be assumed that Epicureans are, as pleasure lovers vicious. What they maintain is that pleasure is the happy mean, pleasure is in harmony with the Divine order and law; therefore the only standard men have to guide them in life is to live for, and in, pleasure, as the highest good. Many excellent things are written about the founder of this school, and his followers praise themselves and consider that they are quite as virtuous as their brethren the Stoics. The point here is not to compare schools, but to try to discover what they mean; and what the spirit is that dominates the school. Granting all the good that can be said about Epicureans, ancient and modern, known as utilitarian, or by any other name, the question that arises is this, Is the teaching of the school in harmony with the Kingdom of Grace and its laws, under which Epicureans live, whether they know it or not? As to the normal moral state of man, it is conceivable that conformity in spirit and act, to moral law would be that of pleasure and happiness, for the simple reason that this would be the perfect moral state. But this is not man's state and condition now, he is under grace that he may be redeemed and become good and happy; that he may, in the future, enjoy the pleasures that are at the right hand of God. The Law of Salvation in the Realm of Grace is not "Blessed are those who seek after pleasure and search after happiness till they find them;" the blessed state is that of the patient endurance of suffering, of persecution, railing and evil speaking; it is in what way men can suffer and be strong, endure pain and be happy, drink the cup of sorrow and yet find in it pleasure, joy and gladness. Here it is to be feared the masses of men are swept into the Epicurean School as the one they prefer to attend; they do not understand the School of Christ with its conceptions; yet the followers of Christ know that Epicureanism is not the right school for them, and that Christ's School gives more satisfactory results.

CHAPTER III.

PHILOSOPHY IN THE ROMAN EMPIRE.

After the death of Aristotle, no great teacher in philosophy arose in Greece. The schools continued to exist and to flourish but the Light had gone, and the Spirit of Wisdom was not to be found in the land. Alexander the Great had conquered Egypt, Persia, Babylon and India, and thus Greece had not lived in vain for the development of mankind in wisdom, courage and art. From Greece the empire of the world passed to Rome, and the Spirit of Wisdom from Athens to Alexandria in Egypt. This was the new capital of Alexander ; here the famous library containing 700,000 volumes was brought together, and here there was to be found an observatory for astronomers, schools for geometry, mathematics, optics and other branches of science. Literature and art flourished and philology and criticism were studied by many students. The Hebrew Bible was translated into the Greek language, and Egyptians and Greeks, Jews and Buddhists from India, mingled together in the life of the city, and thus philosophy and religion would be studied by wise men in search of that truth and wisdom which all nations desired to attain. It is into this crucible of living thought that the world's religions and forms of wisdom were brought, there to be tested and tried as in a furnace of fire. Alexandria was at this period the world centre, where East and West met ; the heart of the world was once more for a brief space in Egypt ; and here the conflict of empires, philosophies and religions was renewed. This is where the seed is planted that contains within it the past ; the forms had passed away but the seed that summed up the past was living and waiting for the Spirit from Heaven to breathe upon Alexandria so that the spiritual seed might germinate, and, in due time, develop and bring forth fruit.

PHILO OF ALEXANDRIA.—What has to be remembered here is that this study is not one of secular philosophy, or history only ; it must be, as subject to the method of Christ, that of the Kingdom of Grace, that is of God's Divine Purpose, as the means by which the world is to be regenerated, and restored to the favour of God. It is not the history of the Kingdom of Grace as found in Israel ; it is the wider problem of the world, and of all nations, at a peculiar juncture in history, where all the past as related to Egypt, Babylonia, India, Greece and Israel, meets together, and the world has to be awakened to the consciousness of the fact that this event actually took place. The mission of Greece to the world is preparation ; it is the coming of the light of truth intellectually to prepare men for the life that is moral. This movement is more wonderful, complex and more difficult to understand ; it also is preparatory for a great purpose which cannot be understood at this stage of enquiry. What had specially taken place since the death of Aristotle was that Alexandria had become the world centre ; that the Hebrew Bible had been translated into Greek ; that Jews, Greeks and Barbarians had in their hands the Revelation from God in the Old Testament ; that wise men had studied that Book ; and that it had brought to men strange news about a Messianic Kingdom that was to become supreme over all the nations. All this has to be remembered in connection with Philo the Jew ; his name and nation are signs to be observed ; in fact, he is the link that connects all the past with the Roman Empire. Egypt, India, Persia, Babylonia, Greece and Israel meet in Alexandria and in Philo ; and it is as the philosopher, the seeker after Divine Wisdom that he appears and requires to be studied. It is stated that in the ferment of thought existing in Alexandria his aim was to reconcile other schools of thought and religions to Judaism. He was a good, God-fearing religious man ; and, it is said he rebuked his fellow countrymen who scoffed at the law, and who ran the risk of becoming apostates to the religion of their fathers. He could not understand how those who possessed the knowledge of the Highest, who were destined to become the priests and prophets of mankind, could become so blind to the fact that they possessed a genuine philosophy, and that they, as the people of God, were truly the means whereby God was invoked for blessings, and for sacrifices offered for all men. It is the Bible, the Divine Law of God, that is to him the basis and the test of all true philosophy. The problem with Philo is not

that of excluding other methods of wisdom or religion, but to find out how they can be brought into harmony so that it might be seen that God is Lord over all men, and that all religions are as rays of light from the same Divine Source. His interpretation of the Bible, it is said, tends to mysticism ; that is to say, the Creation Story and the forms of Revelation are not to be taken as literal facts ; they are to be interpreted, not sensuously, but by Divine Wisdom, in the fear of God. This would mean to practical sensuous men, that he was an allegorist, a seeker after the hidden Divine Wisdom ; but in all practical matters he was a faithful pious Jew. To Philo, God is the Perfect, the Good, the Light Ineffable, the Infinite, the Uncreated ; His Name is not expressible ; He comprises all space, and there is nothing anywhere apart from Him. He is better than virtue, knowledge, the beautiful and the good. He is the One, Existence, Unity. As Creator He is Beginning, Name, Word, Primeval Angel. He is revealed in Elohim and Adonai as Power and Grace ; it is Power that gives Laws and punishes offenders and it is Grace that is merciful and forgiving. He acts by angels, prophets and teachers. It is the Logos, the Word, that embodies all spiritual powers ; thus the Word is the Revealer of God to mankind under all forms. Man is a microcosm, a *logos* in himself, as a creation in the image of God. Philo recognised the high ethical principles in Stoicism, and identified them with the Ethics of Mosaism, which reveals to men their duties in fearing God, and in living in love and righteousness with their fellow-men. Man is immortal because his nature is heavenly, divine, but as there are degrees in the divine so there are degrees in immortality. The highest is that which is attained by virtue, or likeness to God. Virtue and sin have their rewards and punishments within themselves ; thus Paradise is as oneness with God ; whilst Hell is a condition not definable ; it is like disorder, disease, anarchy, all that is evil, false and hateful. Philo looked for a Messiah to come, a Redeemer of the Soul, and his belief was that in a distant time, a hero would arise out of the Jewish nation, who would bring the dispersed of Israel together, to form a united prosperous happy people, and unto them, and their God and worship, all nations would belong. This is a sketch of the faith and philosophy of Philo ; he may not add anything new to the philosophy of Plato ; but this he certainly does, he introduces into the stream of intellectual thought in the world the Hebrew conception of God and the Revelation of Divine

Truth given to the Jews through Moses and the prophets. The Faith in Israel and the Reason in Greece, meet here to proclaim to the world the great truth that God has sent to sinful men His Word of Grace and Truth to save them from evil, and that there is the glorious hope that, through Israel, salvation and redemption have become the inheritance of mankind.

The wise men of this world may reject this interpretation of the history of philosophy, and the naturalistic type of thinker may repudiate the conception that any light of truth could possibly come from such a source. The reply is that this is history, that history proves the facts, and therefore discussion is useless. Philosophers have included in their histories the name of Philo, thus proving that he had to be recognised as one of the wise men in history. Here it is necessary to pause and inquire why they have omitted the greatest of Thinkers, Wisdom, the Light of the World and the Glory of Israel? When Philo was thinking about the Logos in Alexandria, and inspiring men with the hope of a coming Redeemer, then Jesus, the Christ, the Saviour of the World had come. Is it reasonable in the history of philosophy to omit His Name; to exclude John and Paul; and to take no notice of what they had to say about Him? This omission is not worthy of philosophy; it indicates a narrow spirit to exclude such a Teacher, who is conceived by many as the Divine Wisdom. Did He claim too much? If He is what He claimed to be, then philosophers have been guilty indeed; here, also, it may be said "He came to His own and His own received Him not." Have they been able to ignore His Name and fame? Decidedly not; they may have kept Him out of their schools; but His friends have remembered Him, and have continued to assert that He is the wisest of all teachers, in all that is beautiful, true, right, good and gracious. This charge of exclusiveness, narrowness, and bigotry is a serious one. Can it be true? If true, how can philosophers justify their omission of His Name at that period where it ought to be found in history? It is not suggested that, in any sense, Jesus Christ sought admission to the company of intellectual wise men, or claimed their recognition; the serious matter is that they did not seek for and find Him; and that they did not sincerely try to understand His wise thoughts. It is here considered advisable to bring the Name of Christ, as Master, into the brotherhood of wise men and to consider, very briefly, a few aspects of the Divine Wisdom as described by His

disciple John ; and by Paul, His Apostle of Grace and Mercy to the Gentiles.

JOHN THE DISCIPLE.—It is from this intimate Disciple of Christ that personal testimony, gained by experience, and subsequent mature reflection may be gathered. It is true that practical people say that John is a mystical thinker and teacher, thus his testimony is not to be received as literal fact. This argument would be legitimate if Christ were to be judged after the senses and experience only ; but of no value if the standpoint is to be that of philosophy, of the spiritual, as ideal or real. If the testimony of John is to be rejected because his conceptions are not sensuous, then philosophy condemns its own methods from the beginning, because the true work of the wise thinker is to transcend the sensuous and the ever-changing, and to reach unto the spiritual and that which abides. It is true that philosophy has not attained to its own divine science ; that is why philosophies are so divergent in their conceptions ; but he would be a strange philosopher who would assert that the true way of attaining to Divine Wisdom is by limiting the thoughts to sensuous experiences and to empiricism. If wise men know anything about this matter, they must admit that the true way of wisdom is by Science ; that Science relates and classifies thoughts in their order ; and, that this means in the long run transfiguration and transcendancy ; something quite different from appearances and what is sensuous. Each science must transfigure its own realm of thought, revealing its mystery ; and when all the sciences are transfigured ideals, then philosophy will understand clearly and definitely that its realm is within the transfigured and the transcendental, and not in that of appearances. It is not to be conceived that John is a sensuous disciple, neither is it to be concluded that he is a divine philosopher giving to men transfigured truth ; what may be nearer the truth is that he is a Seer ; that he has seen Living Truth ; and the problem he has to solve is this, how can he convey to the followers of Christ the unique Vision he has seen ? The meaning might be expressed in this way : if the reasoning of philosophers is so different from that of sensuous experiences that the common people are unable to follow them ; then is it not possible that the region of thought in which John moves is as high above the intellectual as philosophy is above that of experience ? Not so, might be the reply of the philosophers, we know, we are the knowing ones ; we possess the standards of knowledge, therefore, any such claim is

unreasonable, not to be considered for a moment, and condemned without trial as mere pretence. Here again the pretensions of philosophers are apt to be called in question. They assume infallible authority without attaining to it, they are pleased to name mysticism unreasonable folly; and then they assume that the matter is settled. But if through prejudice they blind themselves to the divine light from heaven; if the light that is in them is as darkness, then how great their darkness. The thought is not to be conceived that John wished to enter any school of philosophy, or to be the founder of any school of thought; but what may be assumed is that turning to Jews, Greeks, Romans and Christians, he calls their attention to philosophy generally and specially to the conceptions of Philo, of Alexandria. John links on his story about Jesus Christ to the philosophy of Philo, testifying that he had seen the Logos, the Word that was with God, and that is God. He is the Idea, the Creator, and apart from Him there is no creation physical or spiritual. The Life that produces all life is in Him; and He is the Light that lightens all men. It pleased the Word to become a Man; and, for the Divine purpose of Grace to live in a body of flesh; and when the disciple, aided by the Spirit of his Master, saw through the flesh, he beheld the Divine Glory, the Son of God, in Grace and Truth. It is the claim of philosophers that they seek to find, or that they have found, truth; the disciple does not discuss this matter, it is the Grace that he perceives as radiant from his Master; and, it is out of the fulness of that vision of Grace that he had received grace. Even as philosophers have said, it is true that, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." This may be conceived to be the connecting link between the philosophy that seeks after truth; and the vision that is privileged to perceive Grace; they are not antagonistic in any sense; the vision arises out of the philosophy; and out of that faith, or religion, which Philo, the Jew loved and revered. It is out of the Old Testament by Moses and Elias, prophets and Baptist, that the Christ comes, is baptised by water and by the Spirit, enters upon His Mission and calls His disciples. It is by Him that men know that He is the promised King of Israel; and the heavenly Way of communication with the Father. Under what form shall men conceive this new revelation from Heaven? It is like unto a marriage feast where Christ is Guest; where the earthly wine is not sufficient; and where He changes earthly water into the

Divine Wine of love and joy. It is His Mission to cleanse the Temple of God ; but this cleansing process can only be accomplished by His Own death. But how can men be taught such truths ? Not by experience, nor by intellectual ideas, because only those who are born of the Spirit can understand what comes from heaven and is heavenly. It is Love that purifies the Vision ; and it is by the way of Divine Love that Grace reigns unto salvation. What is it that is wrong in the intellectual world of light ? It is this, the Light has come clothed with Grace, shining with beneficent radiance ; but those who say that they are the possessors of light, are walking in the darkness ; they do not love Divine Truth ; and they will not come to the Light for reproof, because their deeds are evil. If Greek, Jew and Samaritan are all striving about the way of salvation and are unable to agree, what is Christ's solution of the problem ? It is that of Spiritual Worship in Truth, guided by the Spirit of Truth, because God is Spirit and only to be spiritually conceived and worshipped. What is the proof of Christ's Mission ? It is to be found by the way of faith and of healing. He can heal at a distance, as well as when sufferers are within reach of His voice ; His word is with power, and this power is the work of the Father and of Himself. What do such signs mean ? That He has come to give to men the Life Eternal, and the sick, the sorrowful will not come to Him that they might find healing and comfort. What is Healing and Life ? Healing is the Divine Medicine without which no man could recover, known as the *Vis Medicatrix*, and this all men need in the Father's house, or lying helpless at Bethesda ; life is in Himself and it is by the mystic union and communion in the Spirit that there is life and health. He heals, gives life abundantly, and He is the Bread of Life that sustains ; and in the universe where will men find any other bread upon which their souls can live ? He is the Water of Life and by this symbol He means that the Spirit of Life and Truth flow from Him. Is He a judge ? When cruel men accuse poor sinners in His presence, then He bends low with His face to the earth, as if ashamed of His brethren, and writing with His finger what no man can read, He compels introspection, self-judgment and condemnation. Clothed with mercy, grace and compassion He forgives the sinner and makes wicked men ashamed of their evil judgments. To sin against the light of truth, to accuse sinners with a vile spirit, to judge and condemn with prejudice, all this is evil and from the evil one ; therefore it.

is necessary to remember that Grace and Truth are limited to no single nation ; that before Abraham was born, the " I Am," as Grace, was the living One. It is this problem of sin that lies at the root of the troubles of men ; were they as anxious to truly understand this question, in a practical way, as to find knowledge and enlightenment, then there would be hope that they would find a solution. The problem of sin may be put in this way ; a Man named Jesus sojourned among men and in His travels He met a man that had been blind from his birth. The cause of the blindness men said was sin ; but, enquirers into the matter could not agree whether the sin was by his parents ; by himself in a former state ; by Adam and Eve ; by Nature ; or by some other means. Jesus did not trouble about such problems, what He dealt with was the facts ; the man was blind ; he could be healed ; it was for the glory of God's Grace that he should be healed, therefore, He anointed the man's eyes with clay, sent him to wash his eyes, and the man returned with a thankful heart praising God, loving and worshipping his Saviour, the Son of God. How was it done ? What was the method of healing ? What the order of the Work of Divine Grace ? The method sensuously is simple ; it is anointing, obedience, cleansing and eyesight ; the other order, the touch of Jesus, the anointing of the Spirit, the obedience of faith, the washing from sin, the return to Jesus, the vision of God in Christ, the Light of Truth and Worship. What does all this explain in connection with the problem of sin ? That a poor sinful soul knows its condition and confesses spiritual blindness as related to the spiritual world. That many who see well enough with the natural eyes, are spiritually poor and blind and do not know it ; that such men may be intensely interested in problems, as in sin and its causes, as related to other people, but have no conception of their own state ; they may give many causes for the disease and recommend many remedies, but to them personally, the whole problem is speculative and not practical. They are the men who see, the enlightened ; therefore, they do not see ; their sins remain and they are no nearer the solution of the problem of sin, its blindness and its remedy. The serious, critical position is to be found here ; the Judge has come ; the blind see and are forgiven ; those who say they see, because they are enlightened are condemned as blind. The judgment has actually taken place even whilst men have been mocking their Judge ; the blind see and are saved ; those who think they see

are condemned ; they remain in their sinful state, and are quite prepared to discuss any theory of blindness, of original sin, of sin through parents, of sin by metempsychosis, metamorphosis, or in any other way. John, the Disciple, perceives all this ; it is the critical moment ; it is the way men are tested. It is not merely what men think and say about sin ; or, what they think and say about Christ ; it is the living relations of these questions in the human soul. If sin is academic only, a theme for discussion about other people, but not for practical application, then the discussion is useless, the sin and blindness remain, and the visit, the words and actions of Jesus are fruitless as related to the kingdom of Grace and Salvation. This leads up to the true meaning of the Parable of the Good Shepherd. From the hour of judgment two parties may be seen in Israel, those who were blind and now see ; and those who say they see and remain blind. It is to the former the parable is told so that they may discern the way of salvation ; and the means by which they are saved and preserved. It is here that the Divine Love is revealed as regnant in heaven and on earth. All that the Father reveals, and all that Jesus does for His flock, is done in love ; there is necessity, and there are limitations ; gracious laws govern all Christ's actions ; men sorely need His Saving Grace ; they are so limited that they cannot save themselves. By His law of Grace in Love He can, with a Free-will, lay down His life as a Divine Sacrifice for sin ; and when that Offering has been made, He can take up, resume, His life again ; and all this is the Will of the Father in heaven. But how can this Man say, and do, such things ? Is He not devil-possessed ? The conception is monstrous. Devils are evil, they act contrary to the Will of God. How could a devil magnify the Father of Grace and Love ? Who ever heard of devils seeking to reconcile God and men, and of keeping all men safe in the fold of the Divine Love ? But the claim the Man makes is equal to blasphemy, because the claim He makes is that He is God, when He asserts that God is His Father. Who then is God ? And who are the gods ? The Bible has something to say as to this matter. In a true sense men are gods ; to them the Word of God came. Christ is known as the Son of God, and the proof is to be found in His works ; they reveal the Father in Truth, Grace and Love.

There are deeper problems for the intellect and discussion than sin, as concrete or abstract, original or personal, and it is that of sickness and death. How shall these bring glory to God ?

How can the Son of God be glorified by them ? He is not with us ; our loved ones die ; we lay them in the grave in our sorrow, He is far away, and He remains silent. He intentionally numbers the days of sorrow ere He will come to give help and comfort. What can men say to this, how understand One who acts thus ? Patience, patience and faith, sad hearts ! there is far more in sickness and death than men realise. He alone knows what they mean, whereunto they lead, how long they will reign, and by what means the darkness will be changed into light, and death into life. Are there not twelve hours in the day and twelve in the night ; a time of light and a time of darkness ? The first hour developes to the twelfth, but the process is measured in seconds and minutes, therefore, be not so unreasonable as to expect that the twelfth will precede the first, or that the child of the first will suddenly find itself in the sixth hour. Walk not in the night and in the darkness, but remember the measurements of time ; not one leap from the cradle to the grave and from time into eternity. It is in the light of this truth that the story of Lazarus, Martha and Mary may be studied with profit ; it occurs in a definite way, and upon a certain day. The Lord's days are not like the days of men, therefore the story of this day at Bethany is not for anyone at any time. The heavens and the earth quiver with Divine emotion ; and the Son of God is found weeping in the midst of His bereaved friends. The tension cannot be expressed in words ; the Lord of living and dead is surrounded by the living and dead ; they know not how to express their sorrowful thoughts, and they are unable to conceive the thought that the dead will live again. Jesus said, "Take ye away the stone." Is it His wish to see the face of His dead friend, and does He not realise that four days of death has brought great changes ? Poor Martha ! How could she understand this strange command ? What she saw was the dead brother, the tomb and the stone. Her faith had lost eyes and wings ; she had forgotten that it is by the way of faith the soul looks, and that only thus is the vision to be seen "of the glory of God." How can the glory of God in the radiant life eternal be seen by looking into a grave, or what will come out of it ? What then is the glory of God ? A glimpse of it may be seen in the story of the Resurrection of Christ, as recorded by this disciple, as he tells of the varied effects upon those who visited the empty grave on the Resurrection morning. The stone was removed, the grave was empty, and the linen clothes were found folded ; thus where death reigned, even in that realm, men may

find order and not confusion. What ! is He Lord over sickness, death and the grave ? Even so, this is the glory of God, men may stand in the grave, and there see Christ, the Lord, regnant in Grace, the Conqueror of sin, evil in all its forms, sickness, death and hell ; and it is Grace that limits, conditions, sets in order, places under law, even those powers that seem to outrage His honour, majesty, power and glory. As related to the question of the Divine Wisdom, it may be seen that John, the disciple of Jesus, has many things to teach men about his Lord and Master. Much could be written about the Lord's example in His life, trial, and death, in His wise comforting words, and in the meaning of the Supper. It would not be out of place to refer to the Epistles of John and their teaching as to the Divine Light, Life, Love and Truth ; but these are so well known that they may be safely omitted in this brief sketch. The question as to philosophy here is this, How could wise men omit from their philosophies such a book with such far reaching treasures of truth ? To which they may reply, How could such a work be considered to be within the range of philosophic thought ? The rejoinder being that wise men ought not to judge, condemn, or omit what they do not fully comprehend. Philosophy will not be limited by realists or idealists, naturalists or spiritualists, by any class of thinkers ; if any realm of thought is shut out, then by what means will the unity and harmony of all knowledge be found ?

PAUL THE APOSTLE OF CHRIST TO THE GENTILES.

The Logos, and the Messiah as the Hope of Israel and of the World, is the truth specially taught by Philo the philosopher in Alexandria. This was his faith as derived from the Hebrew Bible as Divine Wisdom ; his life was spent in teaching men this truth ; and in trying to reconcile all other forms of wisdom and religion so that they might form one harmonious united body of philosophy. John the Disciple follows on with the story of the Advent of Christ, the Logos, the Truth, Life and Love of God in Grace, as a Man, the Son of God, the Saviour of the World ; and John's claim for his Master is that He is the Word of God as suggested by Philo. The conceptions of Philo were not realised in the form he expected, but, in a new Revelation, where Grace and Truth in Christ dwells with men under the limited conditions of the Kingdom of Grace ; and it was this revelation that brought the period of trial to Israel, the rejection of Christ by the rulers of the world, by Jews and Romans. This was

the time of setting up the Spiritual Kingdom of Grace in the world for Salvation to the ends of the earth ; he day of the Revelation of the Spirit with power at Pentecost ; the rejection of the Jews ; the downfall of the nation ; the destruction of Jerusalem ; and the scattering of the Jews over the face of the earth.

The man who was specially chosen to be the missionary of Christ to the Gentiles is Saul of Tarsus, once a persecutor of the Christians, better known as Paul the Apostle, who ended his life as a martyr to the truth, that Jesus Christ is King of Grace, the Saviour of the World and the Son of God. What explanation does he give of the Christian movement, as an intellectual thinker of the first rank, as a wise man, as a worker, and as a student of Divine Wisdom ? His conceptions are to be found in his letters ; and a very brief glance at their contents will show what his views were as related to Christ, to the Spirit of Grace and Truth, to Israel, to Christianity and to the World. In the Epistle to the Romans he states that there has been placed to the credit of his account a great trust, the Gospel ; and, realising the value of this great endowment, he has become debtor, to Greek and Barbarian, to all men, to convey to them the glad tidings of Salvation. The quality of the Gospel is to be found in this ; it is God's power for Salvation to all men who will believe the message as revealed to faith. In this matter of faith Paul agrees with Philo, it is absolutely necessary, because, as amply proved by history and philosophy, men had misinterpreted the work of God in Creation : becoming wise in their own conceits, they lost the spirit of gratitude, cherished vain conceptions, worshipped all kinds of beasts and images ; they served the creature, not the Creator, and as they did not care to retain in their minds the knowledge and fear of God, they became reprobate, took the way of sorrow that leads to destruction, degradation, trouble, disorder and death. In the light of nature and of reason there is no valid excuse for this kind of life ; it is folly for men to judge and condemn one another, seeing all are alike under judgment and condemned by law. The Jews had enjoyed great privileges by special teaching and guidance ; but these did not avail for salvation seeing they lost that very spirit of faith that was remarkable in Abraham, in Moses, and in the Prophets. This apostacy from faith in God is the curse that rests upon humanity ; salvation is not to be found in philosophy, in the worship of the gods, or in conformity to ritual, ceremony or law, as Mosaism. Righteousness, the moral life is

not to be attained by, or under, any form of law. Man as a moral being is above law ; it is his servant, or his angel companion, or friend and guide. This is the ideal moral life of the son of God in his Father's House ; but seeing men had fallen from this state of honour, they had been placed under new conditions in the Kingdom of Grace, under the Mercy of God, and the uniting link between Heaven and earth in this Realm is that of Faith, trust in God, and humble obedience to His Will. Faith is one of those words that cannot easily be defined ; men think of it as belief, or trust, but these are the effects of Faith rather than the root conception. If it is conceived as a related ultimate of thought, then it is Life, the new spiritual life of Grace in the soul ; it is the living seed from Heaven ; it is not natural, nor sensuous, it is Christ, as Grace, the new life of God in the soul. This is the root fact, therefore men may give up trying, in this sense, to define Faith. This Seed of the gracious Life cannot be further defined ; in the language of philosophy it is the ultimate as the Ideal in the Kingdom of Grace ; it comes down from the heavens into the earth ; it becomes correlated with all that is natural in the moral world of man ; but let men remember that this Angel, pure and spotless, truly Divine, cannot be sullied by any earthly taint. This Angel may visit Sodom to rescue a Lot and his children ; or, a Nineveh to call men to repentance ; but if men touch Faith with soiled hands, then those who do so are struck with blindness and are left in the darkness to grope their way in the city of their doom. This conception of Faith as Grace manifested in the Ideal is fundamental. What men require to do here is to forget much they have heard about Faith in the past, to use the imagination, to think of her as Queen regnant ; to clothe her with all that is beautiful and true, in robes of righteousness and salvation ; with her hands filled with blessings for mankind ; to follow her wherever there is pain, sorrow, and trouble ; to see her weeping over the sins and sorrows of men, women, and children ; to see her in her travail enduring divinely, and so often in history weeping and even sweating, as if with a sweat of blood, over those who will not listen to her voice. This is something like Faith as Grace, the Ideal ; all earthly powers are subject to her ; the Heavens are at her service ; and of her own free-will she moves among men unseen, except by the angels ; and wherever she goes, the Seed of Grace is left behind, scattered everywhere, so that wherever it can find a soil it may spring up and bring forth the fruits of Grace and Faith throughout the world. There are conceptions that

cannot be conveyed in literal words, and this seems to be one of them ; the meaning, however, can be discerned ; it is that Grace, as Faith, is Divine, Spiritual ; that it is utter folly to try to classify Grace under moral conceptions ; and that men entirely fail to apprehend the Glory of Christ when they would degrade Him to State, or Church, or to any outward physical form of any kind. Faith is Grace ; Grace is Christ ; Christ is God ; God is the Glory Unspeakable, and here angels and men fall prostrate in His Presence, and veil their faces ; they cannot look upon God and live. Grace is very pitiful and gracious toward the sinful children of men ; all kinds of forms have been used by her to teach men the way of Salvation ; and, if she is pleased to use them, it is well, men have no cause of complaint against her ; although it might be suggested that they have ample room to blame themselves for their stupidity, ignorance, wilfulness and disobedience in her school. The whole of the Old Testament is said to be means of Grace for children and growing men ; but the day comes when Grace brings forth the Son of Grace and Love, and from that time men are supposed to be able to see what outward forms of worship and means of Grace truly mean. This is Paul's subject in the letter to the Romans ; to the people who thought they understood the meaning of law. It is law that judges and condemns offenders ; and by the way of moral, or ceremonial law, there is no salvation from sin. God has revealed in Christ the new living Way by Grace through faith ; and what was an ideal has become real. Christ is Grace, the Way of Salvation ; the Seed of Faith has lived in the earth and the Fruit has been made manifest, in the Form of Man, by language, and by all kinds of analogies taken from nature. Christ has become the One supreme Ideal. The Spirit of Christ within the soul, the spiritual life of faith and grace, takes Christ as object for faith ; and the Christ life as derived from Christ by the Spirit, causes the Seed of Faith and Grace to grow. That is to say, Christ is the Life and Way, Environment and Law, as order of Grace, and this new gracious life lives in Christ, is part and portion of His Life as Grace and Life of Faith, even as physical life is one in all creatures on the face of the earth. What the scientific student has to consider, is Faith as Life spiritual in Christ, as analogous with life physical ; he does not require to go out of his way to study the question of the Origin of Life, but simply to accept the fact as true ; to think that the seeds of life are wherever *Life is found*, where God lives ; and what Science, as knowledge,

has to do is to define the order of the functions of life, the organs and their correlations; the development, and in what way there is reproduction.

With these conceptions about law, sin, disease, and death, the issue is that man is a fallen creature; he has lost his moral standard, and the one thing needful for him is not philosophy, knowledge, enlightenment, but to be put right; to have the Salvation made known, and to have his feet turned into the way of peace. Paul's assertion is that all this is gained by the Gospel of Grace because it is the Revelation of a new, a restoring, way of life for men; and that it is above, greater, more wonderful, and glorious, than anything conceivable about Creation. It seems necessary to assert, and reassert, in many forms, this transcendent truth; it exists in all portions of the Bible and yet men have failed to see how important it is. To take the conception of grafting a tree as used by Paul; the natural tree had become degraded because it was worthless; there came, by the Angel of Grace, a graft from Heaven of all that is heavenly, and it is from that graft that all the blessed fruits of grace, faith, love and the holy life are derived. But is not the graft akin to the tree? Certainly, about that there is no question; there cannot be any life apart from God and His Gracious Love; the point is that the tree is *degraded*, that it does not bear good fruit, and that only by grafting can it be restored to fruitfulness. But can this mean that this is simply and only the restoration of the moral life with its fruits of the holy life and love? No; it means far more, because, whilst it includes all that, it also means the way by which men are restored by Grace and Sacrifice to the Divine Image as it is in Christ, the Lord of Grace. What men have to consider is not transposition; it is quite a different problem; it is Grace as the means, as a Kingdom, above all other realms, bringing about by definite processes of development this change from wild, degraded naturalness to heavenly beneficent fruit bearing in Gracious Love. This is the problem in Christ; He fulfils, works out, concentrates into Himself all that is revealed from Heaven in the Old Testament; the Ideal is consummated in Him as ways or means; as Truth where unity and harmony is to be found; as Life, the living embodiment of Grace. This is surely plain enough. He is, as in the Seed, the perfect fulfilment of the Divine Ideal of Grace as made manifest to men; it is His Spirit of Grace and Truth that is to be the Medium of changing the Ideal into the Real in men; and when they become really like Him, then they

will see the Ideal, and they will be like Him. This is the conception as to the individual man ; but this, marvellous as it is, as Divine Truth, is just teaching men that every individual soul is a particular man in the image of Christ ; but His mighty work by his glorious Spirit is to attain to the universal, the very conception after which philosophy has been striving all down the ages.

It is in the light of these truths that the Divine Wisdom of the Spirit by Paul has to be considered ; Grace in Christ has become the supreme indwelling Power in mankind ; and it is in Grace, by the laws of Grace, by sacrifice, sorrow and suffering, that mankind has to be redeemed. Paul awakens to this truth ; he is conscious of it in himself, and in other men ; the conflict is actually going on around him on every side, and he can see the combatants in the terrible struggle. It is only necessary to personify Grace and Sin, the Conqueror, and the usurper, to see how terrible the struggle is. He is actually in the heart of the battle ; it is far more real to him than any hand to hand conflict with a sword ; his foot seems to slip, his enemy has his hand upon his throat when he calls out, "O, wretched man that I am ! Who shall deliver me from this body of death ?" Something happens, he is on his feet again, his sword is in his hand, and he shouts exultingly, "I thank God through Jesus Christ our Lord." It is thus freedom is attained and in no other way ; that is to say the man is once more a man, and not a slave ; he has dared to face all the facts of the case ; the tyrant that held him in bondage was not so strong as he would try to make men believe ; he has been conquered and his power broken by Christ. The man who would dare to be free must claim his freedom and be prepared even to die for it. Freedom is worth the struggle, and the Captain is near to nerve the soul in its hour of terrible trial. It is quite true that Christ is All in all and that He can save to the uttermost those that put their trust in Him ; but this other thought is also true, the man must be prepared to fight the good fight of faith, to seize the life eternal, and to stand by the side of Christ in the day of battle. In fact, all this is implied in the thought of Christ as Vine, as Captain of Salvation, as Good Shepherd. From the moment of conscious awakening to this unity with Christ there is oneness with Him ; but also a more intense living personality, as if that union was to be maintained by the man making his own calling and election sure. Freedom means adoption into the family of God, and then follows the

intense struggle to realise the Divine ideal by the aid of the Spirit. What then, Heaven and peace? Not so; but a long campaign against the powers of evil in every direction, so that there may come about that spiritual conquest by which sin and death will be conquered, and there will be in the life that conformity to all law, in the Spirit of Grace, which is the life of the redeemed from the powers of evil.

I. CORINTHIANS.—The Epistle to the Romans deals with man's fallen state; and it reveals Christ in all His fulness of Grace as the Way of Salvation. As a method of thought for those who have an ideal, who know about development, think about a Divine order, and try to understand law, the letter is full of Divine wisdom. This letter was written to men who had been trained to think differently; they were the wise philosophic thinkers of the age, the children of Plato and of Aristotle, and of Zeno and Gorgias also, because even such men think that they have a perfect right to air their opinions among wise men. The Supreme Truth in Divine Wisdom is Jesus Christ, the Ideal. To know, and to be faithful to Him is to live the Divine Life; to imitate Him and wait for His coming again this is true wisdom. This is the ideal in the Christian Church; it is to have One Life, Christ's Life; One Spirit, Christ's Spirit; and One Hope, His return in glory in His Kingdom of Grace and Glory. The real condition in Corinth was that of strife, contention, words, and still more words, men, and things; and because of these Christ could not be seen and the Voice of the Spirit could not be heard. Why this unhappy condition among men reputed to be lovers of Wisdom? The reason is that at Corinth it is the Greek ideal that is regnant in the Church, and not Christ the Divine Wisdom. It is so that men set up signs as their ideals; and what they expect is that the Heavens will conform to their signs. The Jews had their Sign that they cherished, the Messiah as Jewish King to conquer the World. The Greeks had their Sign, it was Wisdom, intellectualism, subtlety of thought, knowledge, enlightenment, and the solution of all mysteries by philosophers. The ideal of Divine Wisdom is Christ, the Divine Grace, the Cross and Self-sacrifice; and it is plain this ideal will not harmonise with the ideals of Jew or Greek. The Jewish ideal has failed in so far as it is limited by that which is visible, earthly, carnal, and ambitious for the glory of the Jewish race. The Greek ideal has failed in Greece, in the Roman Empire, in the Church, and in Modern Culture in all its branches, and the position is still the same, words,

words, contention and strife among wise men. What men have to find out in the future is the result that will follow from Divine Wisdom, and whether Christ, Grace, the Cross and Sacrifice, will be fruitful for the redemption of mankind from evil. What the Divine Wisdom signifies, as the issue, is Christ's universal Kingdom of Grace as subject to the Divine Will as Law; the Worship of the One God, in One Temple, in One Man; and that Unity and Harmony in Divine Love will be manifested in the earth. For men there is One Example, the Lord Christ; and One Spirit of Grace and Truth to lead men to Christ, and this is the ideal of the Divine Wisdom.

II. CORINTHIANS.—It may be said that the Epistle to the Romans reveals to men the Source of their Salvation; whence it comes and the laws which govern the realm of Grace. The First Epistle to Corinthians tells men about the conceptions of Jews, Greeks, and Christians, and when they have cherished them. This Epistle may be conceived as advancing to tell men why the Divine Wisdom by the Cross is worthy of study, and of practical use. It is the Divine Ideal; it is the way by which Christ was manifested, and in which He walked perfectly. Patriarchs and prophets have all been his companions in the same way of sorrow, temptation, trial, pain, and persecution. All His followers follow Him in the same way; and they are all guided in their difficulties, strengthened in their weakness, and comforted in their sorrows by the Spirit, the Comforter. The Cross and Sacrifice are the signs to be seen everywhere in the Way of Life; and yet men have testified that the affliction is light as compared with the glory that will follow; that Death will not end all, but bring in a higher life; and that throughout the journey Grace will be sufficient and efficient in all times of trouble and sorrow.

THE EPISTLE TO GALATIANS may be conceived as useful in the realm of Grace for this purpose; it indicates very clearly what are the special dangers the followers of Christ will have to meet in their journey, and it gives them that Divine Wisdom they need for their guidance. Thus far Paul by the Spirit has exalted Christ as Saviour and Example to follow; as the Divine Wisdom in all that is true and ideal; and as the Grace sufficient, by the Spirit, in all the troubles and sorrows of life. There is the conception that Grace is regnant; that God calls by His Grace any man he pleases to serve Him even though he may be a persecutor; that to such men Christ is revealed in them by His

Spirit ; and as the consequence of this call and revelation the supreme thought of life is that of glorifying God by obedience to His will. In other words, men must be taught by God ; consider, and follow Christ, listen to and observe the teaching of the Holy Spirit, and avoid conference with flesh and blood, the opinions of men, the dogmas of theology or the Wisdom of this World. The risk is great, because of the limitations of the mind, the influences of Society, the authority of the Church, that there will be a lapse from Grace, an apostasy from faith, and a falling away into what is conventional. The atmosphere may be pure ; but the risk is that it will be charged with a spirit that is antagonistic to Grace, to Christ, and to the Spirit ; and that where these ought to be regnant, law, tradition, legalism, forms and ceremonies may become regnant in their glory. The danger, it will be observed, is a very real one ; it is that the mind has not as yet developed to spiritual conceptions of truth ; the ideals are all there, but, the comparisons are not as yet of things spiritual, but of what is carnal in the mind and earthly in the atmosphere. This is not the harvest time, it is the time of sowing : thus those who sow to things of flesh will have no spiritual fruitage ; they have been sowing lifeless symbols which will become corrupt ; whilst those who sow to the Spirit will, by the Spirit reap the living seeds that cannot die, because they have in them the Spirit that is in the Life Eternal. This is the wisdom that judges and condemns all kinds of formalism in religion, things, ceremonies, dogmas of the faith and authority ; the assertion is that all men are immature thinkers, carnally-minded, backsliders from grace, and that they are captured and enslaved by the senses, by authority, or in some other way, but they are not freemen in Christ and guided by His Holy Spirit.

THE EPISTLE TO THE EPHESIANS. Here a different atmosphere is breathed ; the assumption being that the son of God, and of Grace, has escaped that vitiated, impure air that was the curse in the Church at Galatia. The state is a blessed one, and spiritual blessings are enjoyed in that heavenly region where Christ reigns. How is this that to the Ephesians there are such blessings given ? Have they discovered the fountain of Divine Wisdom, and are they supremely blessed because they have solved the mysteries of philosophy ? Not so ; but perhaps there was a greater receptivity to divine truth, a more spiritual appreciation of the Divine Grace, and thus blessing upon blessing falls upon this Church, revealing the spiritual

treasures stored up in Christ for all those who truly wait upon God and ask His guidance in spiritual truth. These are a few of the spiritual treasures referred to ; redemption from the power of evil, forgiveness, riches in grace, wisdom in Christ, revelation of the mysteries in Christ, the inheritance possessed, saintly companions, and unity in the Spirit. A present foretaste, or earnest, of these goods, the light of truth, revealed wisdom, knowledge, life, hope and blessing. It is Christ that is the saints' heritage ; and the saints are Christ's inheritance. He is seen as regnant in His Glory and He is the Head over all things to His Church, His Spiritual body. The glorified Christ is all powerful in His Grace ; He is the Reconciler, the Peace, and the Bond of Union for all the redeemed. Christ is the Life, the Home, the Temple of God, and all are One in Him. He is the Individual as perfect, as ideal ; and He is also the Universal, the highest ideal of philosophy. His hands are full of blessed gifts for men ; all gifts of Grace are His to bestow ; and in these diverse gifts in Grace there is the unity of the Spirit in Christ.

THE EPISTLE TO THE PHILIPPIANS. The order of the development in these Epistles is full of interest ; they do not so much teach men what the thoughts are as they do the thoughts of Christ, and the purposes of the Spirit of God. They are Divine Wisdom, not because Paul writes them, but because men may in spirit see beyond Paul's hand and brain and observe the Wisdom of the Spirit in these letters. If it is the pleasure of the Spirit that men should honour Paul and Timothy, as the means of conveying to the saints in Christ such wonderful revelations of wisdom, there can be no harm in honouring the men who were found faithful to their Lord and Saviour, and in such a spirit conveyed to mankind so many divine treasures of heavenly truth. The charm in this letter is that the Apostle in Rome and the saints in Philippi are united in the One Spirit in a world where there is much trouble and sorrow ; and it is the prisoner at Rome that pours out his love and affections upon those he loves so much. There is no repining or complaining ; just a balancing of advantages and disadvantages, a questioning whether the prison home in Rome with Christ is not almost as good, for the sake of others, as the Home in heaven. This is the philosopher that discovered the elixir of life and he does not even refer to his discovery ; the room in the prison is next door to the room in the Father's Home with its many mansions ; and, should he fall asleep in the one, he would not object if in the night

the angels came and in his sleep removed him to the Home in light and love. It is the spirit in which a man thinks that counts ; in the prison his thoughts are about Christ Jesus, His life of humiliation and His exaltation in glory. The Name above every name ; every knee bent before Him, and all men confessing Him as Lord. Paul is less than nothing, Christ is everything ; thus to be like Him, and to serve Him in His Church and Home in spiritual fellowship and friendship in Grace, and in all that is pure, true and good is his desire, is his heaven anywhere. This is a school of philosophy worth enquiring about and joining. It is the spirit in the man that is so remarkable and so blessed ; there is no jealousy and strife, no cursed ambition to outstrip others ; but rejoicing, moderation, prayer, thanksgiving, and all this in the fellowship and friendship of those who are like-minded.

THE EPISTLE TO THE COLOSSIANS. It is a strange thought to contemplate that the highest interpretation of the wisdom, power and glory of God known to men, in Divine Grace, comes from a prisoner at Rome ; a man who was in bonds and closely watched by soldiers of the Roman Empire. If this is so, then how perfect the Divine Wisdom and how foolish beyond conception the folly of men ; for the man that is divinely free is in a prison ; and the man in the palace, the Emperor Nero, is the slave of power and passion. Blessed are the peace-makers, and the persecuted ; they are the children of God ; they are in heaven and they are content ; all is well ; they are in their Father's care and no evil can befall them. What a marvellous world, this world of Grace must be ; people are only beginning to discover it ; yet it has been round them in all the generations ; it is near them from infancy to old age ; and yet it is possible that not for a moment have they had a glance into its glories. Eyes have not seen, ears have not heard, the minds of men have not conceived the wonders of this world of Grace ; yet it is in them ; the seed is there, and it would develop until the Heavens were seen to be open and the angels of God everywhere ministering to the heirs of Salvation. Men would be apt to pity the old missionary in the prison at Rome ; but he is happy, content, blessed ; the Spirit is with him, he has visions of God ; and these visions are to become the treasures of the saints and the faithful throughout the world for generations to come. Poor Paul, a prisoner ; how sad. "Not at all" is his grand reply, "I am a freeman, I have been translated into the Kingdom of God's dear Son, I have been redeemed, forgiven, accepted, and used by

my Lord for His Service, therefore my joy is great, unspeakable. He has taken me up into the third heaven and I have seen what is unspeakable because it is so glorious." What Paul specially refers to in this letter is what the Greeks had wished to discover by philosophy; the Invisible; the Image as the Ideal; the Creator, the Firstborn, Existence and Consistence, Death and Life, and Resurrection from the dead. The problems are all there, and solved in ways men did not understand; they would solve them by intellectual power but they failed; they had no key to fit the locks that had to be opened; and all the power in the world could not break through those bars of Grace. The supreme truth of truths is not philosophy, creation, order, law; it is Grace to the fallen, forgiveness to sinners, faith to the faithless, hope for the despairing, patience for the tempted and tried. It is Christ's Gospel of Grace that is God's Wisdom; the mystery of mysteries is the Love and Grace of God in Sacrifice to save men who were His enemies. It is in Christ that all the treasures of wisdom and knowledge are stored; all these things have been revealed by the Spirit of Christ through Paul; yet, men would not believe it were not the facts undisputable; and through all the centuries from that time until to-day men have turned in heart to foolish philosophies, to doctrines and dogmas, to ritual and ceremony, to priests and authorities. They have said that they were wise as the gods, and that they knew the Will of God perfectly. They seemed to act as if they would limit God, and instruct the Divine Spirit of Wisdom; whilst, as it appears, they were ignorant and vain-glorious; they were all the time at school in the rudiments of their education, and could not become graduates in the Divine University of Grace, seeing they were sensuous, natural, carnal minded, and did not comprehend these marvellous truths given to the Church so long ago by the Holy Spirit through Paul from the prison in Rome. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily."

There are other epistles written by Paul which deserve careful study in connection with this subject of philosophy; but it does not seem necessary to make any remarks upon them at the present time. What has been stated ought to lead to careful enquiry into what has been here suggested. It must not be supposed that the Divine Wisdom through Paul is not practical;

the practical advice accompanies every letter ; and there are several letters which specially deal with the duties of Christian ministers of the Word, elders, deacons, men, women and children, duties in family, Church and State, thus it cannot be said that practical guidance for duties have been omitted. The difficulty is, and must be for some time, that men will be unable to place themselves in a true position to apprehend this most wonderful Kingdom of Grace. In the past the State and the Church have seemed to eclipse it ; they came between the souls of men and the Light of Grace from Heaven. This eclipse is beginning to pass away, the light is beginning to break ; thus all that can be said at the present time is that men ought to be preparing themselves for such revelations of Divine Wisdom, Grace, and Glory, that must transcend all their former conceptions as much as the glory of the sun at mid-day transcends the glory of the dawning day.

ORIGEN OF ALEXANDRIA.—Philo the Jew tells men from *whence* the Divine Wisdom came, by the way of Bible and Grace, and *how* it was directed by God, as revealed, by Faith, in the nations, by Abraham and Israel, until the downfall of Greece, and the coming of Christ, the Logos, and Messiah promised to the Jewish Nation. There is fitness in the method of Philo, and in the Roman Empire, in this sense : the empiric, inductive, critical, analytical, ideal and practical wisdom of Greece, had come to an end ; men could do no more to improve upon their Greek teachers ; thus faith and deductive lines of thought arise and come into operation. The treasures of the world, in Greek philosophy ; in Roman law and order ; and in Hebrew truth and righteousness were all centred in Philo. It has been proved that world-wide knowledge, myths, Greek wisdom, Roman law and order, are not to bring fertility to the earth ; they are sterile and they must perish if there is not somewhere a higher kind of life that will enter these, permeate them and produce higher types than those that exist. The hope of Philo was that the Hebrew faith and revelation would be the means for this end ; and, as suggested, he did what he could in connection with this work. The thought to be conceived here is that there has been a development of the nations toward moral manhood ; the man is there ; the body is living ; but he is carnal, earthly, conceited, self-asserting, and powerful. Call him Augustus Cæsar, the Roman Empire, or the personification of manhood in the race, the conception is the same ; it is this man that requires to be saved

and the time draws near for the full Revelation of the Divine Purpose in Grace. The man may be personified, naturalised, or universalised ; it is all one here, the Purpose of God is that the man is to become the subject of Divine Grace for Salvation to the ends of the earth ; this is the way that the germ of life enters the man ; and, this is the way the River of the Life of Grace begins to flow into the Roman Empire. Philo, as thus viewed, is one of the most remarkable men in history. He becomes the leader of one of the great movements in the world, because it is here that the particular Stream of Grace, breaks through Judaism and becomes the universal in the Roman Empire. So silently, softly, and gently was this movement carried out that it would seem no one observed the event. Care must be taken, however to discern what this river of life means ; it is not Grace that enters here in person ; it is the intellectual form ; the Light that precedes the Light, Life and Love that saves the World. Into the natural man, from a spiritual source, there came the light from heaven by the Word, the Old Testament ; but, it was about this period that the Light of Truth, and the Life of Grace was born in Judea, and it is this Light of Life that is revealed in the Gospel of John the disciple. This is a subject in the history of development that requires careful consideration, but what may be specially noticed here is that there is a twofold development into the Roman Empire, that of Intellect by Philo, and that of Moral Life, Grace and Truth, in Jesus Christ. The former is an earthly development of a deeply interesting kind, as related to the Kingdom of Grace in the world ; the latter brings the Divine Light, Life and Love from heaven to earth ; it is personal, and it is also of universal importance because it is the Advent of Christ, the Son of God, the Saviour of the World and the King of kings. The one event incarnates intellectual Grace into Alexandria ; the latter is Grace Incarnate in Jesus Christ. The order of development is in the inorganic empire of the earth, in the centre of wisdom ; the Incarnation in Christ is in the flesh as recorded by John the disciple. Why, it may be asked, should the Revelation take this form ? Why should such a revelation be made at the beginning of this stage of development in the Roman Empire ? There is nothing strange here ; similar revelations had taken place in the history of mankind, and in the Bible. The revelation comes to men ; they receive it as their inheritance ; they possess what has been given to them, but it is only at a certain definite stage that they perceive and

conceive what is taking place in history. To put this matter in another form, the Father of mankind in Grace is revealed to men through Philo; the Son, the Saviour, by John; the Holy Spirit in His great and gracious revelations of Truth in Christ in plan, purpose and design, in the letters of Paul. This is where metaphysics finds a true home; this is where ontology becomes reality; where ideology becomes realised fact; and where teleology actually smiles in the face of the agnostic in pity, and the poor blind infatuated creature turns away angry, calls the Spirit by a shameful name, hides his head in the sand heap of words; and declares that such things are impossible, because agnostics have said so from the beginning. Poor short-sighted mortals, sensuous earthly creatures, what will they do when the light of Divine Wisdom bursts in upon them, and their vain conceits are swept away like chaff before the wind? If this is only the beginning of the revealing of the Divine Wisdom what will it be like when it is made manifest in Divine Glory?

What is the special revelation that arises in the story of Origen of Alexandria, and his friends, in that period of history? What men see is the cosmos of the Spirit of Christ; the mind of the intellectual movement in the Roman Empire. It is not meant here that the Roman people have a form of wisdom that is different from that of Greece; upon this point there is no comparison whatever; the Roman Empire does not stand for intellectualism, but for law and order, morals and ethics, religion and the State. What is required to be done is to trace the Kingdom of Grace as it is working into and permeating the Empire; and also to keep in view that this great movement is in a true and real sense inwrought into every moral Christian man in a similar order. What has actually taken place is that Philo has prepared an intellectual body for the Divine Christ, the Man, the King of Grace; the Seed of Life is Christ; and the life of Grace in Christ, by the Spirit, is permeating, causing to live, the gracious life in that body prepared by God. It is this conception that interprets the idealism of John, and the far-reaching conceptions of Paul; they are Divine revelations in the realm of metaphysics, of the Son and of the Spirit; and thus men know what to look for in Origen and Alexandria; it is the earthly cosmos, the work of the Spirit. In thus taking Origen as the type of the age, and of the intellectual mind in philosophy, it is not to be supposed that Irenæus, Tertullian, Clement, Jerome, Ambrose, and others, are omitted from consideration; it is Origen that is taken to

represent philosophy at this stage of development of Grace within the Roman Empire. The meaning of this psychological movement is that the spirit of Paul and other Christians had brought into existence a true mind as to the thoughts of men upon the problems raised by the Christian religion. The intellectual centre was Alexandria ; there all the fermenting notions, motions and emotions in East and West had gathered ; and it is Origen that is in the centre of this seething mass of thought, trying to put in order all that he hears and knows, so that men may see and perceive this new temple of God that was being raised upon the earth for His praise and glory. His father was a martyr to the faith. Origen was a catechist and teacher, a wise critic a faithful worker and a true Christian. It is as philosopher that his works are studied ; the object of his studies is to formulate a science of religion and philosophy that would unify and harmonise all the past in history, and that would include all the wisdom inherited from Greece. What he attempts to teach by philosophy is that the Scriptures can be studied in a three fold manner ; as history ; as moral education in the way of development, as found in Israel and in Christ ; and as a spiritual allegorical and transcendental revelation, not subject to the sensuous, or merely critical method of enquiry. This means that the Bible may be interpreted literally as history ; empirically, for moral instruction in Grace ; and spiritually, scientifically, as Divine Wisdom. There is the practical exoteric exposition as suitable for people limited by experience in the fullest sense ; and an esoteric teaching by which only the initiated, the illuminated, could see and understand the deep, inner meanings contained in the Word. Faith is sufficient for the child for salvation ; but the Divine Wisdom, for wise men, is for men like Plato, Aristotle, John, and Paul. There may be truth in such a conception ; but there is no reason to conclude that Greek wisdom and gnosticism, have been found useful and helpful to men in the Church in the past. God, as the immutable One is not a new conception ; and the mutable, the ever-changing, restoration after apostacy, and returning to the Source of Being, are familiar thoughts in all mystical, pantheistic and gnostic systems of thought.

What Plotinus, Iamblicus, Proclus and Julian the Apostate thought and said is not of importance here. They represent the spirit of Neo-Platonism, that which revived, or survived, Greek philosophy in the Roman Empire. What may be inferred from

the history of this school is that it failed to receive the Spirit of Grace in Christ ; it had a day of merciful visitation, and despised and rejected the truth. The way was downward, and the end was sudden and complete. If men will not receive the Kingdom of Grace intellectually and spiritually ; and will cling to the sensuous and the sensual, then the results will be, as proved by history, that the way of descent is by superstition, scepticism, magic, ceremonies, rites, incantations, spiritualism and theosophy. If the Grace and Truth in Christ are rejected, the light from heaven departs, darkness reigns, ignorance covers lands and peoples ; and in this case the way was by degradation to death and the grave : this was the end of Greek wisdom in the Roman world.

ATHANASIUS AND ARIANISM.—Whence, is the problem of Grace and Divine Wisdom set before Philo. When, is the subject considered by John the disciple as related to the coming of Christ as Grace and Truth ; as Light, Life and Love. Why, the coming of Grace and Truth as the Way of Salvation for mankind, is the theme of the Epistles of Paul. What Grace and Truth mean, in the world of Wisdom, is the subject discussed by Origen and his contemporaries in Alexandria ; and, as the result, development in the direction of the Church ; and decadence and death to polytheism in the Roman Empire. How could the Man Jesus Christ be God, Son of God, equal with God, Very God, is the problem that occupies the thoughts of wise men, fathers of the Church, bishops, emperors, soldiers and common people in the days of Athanasius. The leaders in this great controversy are as signs to be studied : they express the views of men upon this transcendent subject ; but behind them the air is filled with human voices, all inquiring, How it is possible that men can think that Jesus of Nazareth, the Carpenter that died upon a Cross, could be God manifest in the Flesh ? Take Athanasius and Arius out of the story ; assume that it has nothing to do with *practical* Christianity, the conclusion might be that it is a party squabble about a subject that men were not called to meddle with ; and a gross impertinence on the part of men to think that they could in any true sense explain what all the wrangling was about. Put the subject at this very point in history ; look back to Origen, Paul, John and Philo, to the Jews and to Abraham, and the appearance of the problem is changed ; there is something here requiring consideration. God, and a Man, are here ; and do what men will they have to confess that they cannot part with either, and they cannot sever the One from the Other. It is the stage of development that reveals the

tremendous problem men had to face. The critical, intellectual light shines right into the faces of men ; the Man-God is there in their midst, and they have to determine their attitude toward the God-Man, Jesus Christ. It is utterly useless to suggest that the subject should have been ignored by wise men ; they have ignored Athanasius and omitted his name from the list of philosophers ; but he lives still, and the stern old man, and his Creed, may still be heard, in certain Churches, declaring that they are still alive and that they have not the slightest idea of dying to please anyone. It was Athanasius that took his hammer and chisel to the Rock of history and cut into it the imperishable thought that Christ is Very God ; his proofs and definitions may not be worth troubling about, but the man, the hammer, chisel, and the words on the Rock will live for ever. Every generation in some form or other tries to ignore, or to despise, Christ ; it is in vain ; they only show their ignorance and their want of comprehension ; in Him men live, move, and exist ; their very consistence is in Him ; and yet they think they can ignore, or do without Christ. Into the question as between the opposing parties it is not necessary to enter ; what calls for attention is the fact that the Man Jesus Christ, the Logos and Messiah of Philo, the Word, Light, Life and Love of John, the King of Grace Immortal, of Paul, has reappeared in spiritual power and glory in the midst of men, and what they are discussing is whether He is God or not ? This is not a mere question of philosophy where men feel themselves free to argue all round the problem and come to the wisest possible conclusion : it is a life and death matter ; it is loyalty or disloyalty to truth and righteousness ; it is where earnest, true, faithful men are brought when they see that it is an impertinence for them to sit on the judgment-seat to judge Christ, when they know they are not worthy to untie His shoe-latchet. Their difficulty is not to place Christ in that intellectual niche which they think is becoming : it is His claims upon them that require to be settled ; and in His presence they condemn themselves as bankrupt beggars who are indebted to Him for all they are and all they possess. To such men the question of the Divinity of Christ means nothing but talk ; they do not understand what these intellectual giants are talking about ; the Man that is Saviour and Sacrifice, Master, Lord and King in Grace, is God. The suggestion has been made that the Roman Empire is comparable to the body of a man, a natural man ; into it there has come, as by a Divine Incarnation, the Life of Grace ; it has lived and grown until it has permeated the body, and here

is the result, the tremendous struggle of Flesh and Spirit as dealing with the Divine Lordship of Christ over the man. This is the revelation of the truth upon a great scale ; it is where millions of men and women are awakened to spiritual truth, and to the Lordship of the Spirit of Christ over them. It is quite true that this is an intellectual problem ; but there are many men who have little or no interest in problems ; they try to be teachable, true, honest, faithful, moral ; and thus they brush aside all subtle questionings upon such themes as if they were cobwebs that prevent the fresh air and the light from entering their souls. There is real danger in men setting themselves up as judges in such matters in the spirit of self-conceit and vain philosophy. What the faithful see is the Man, the Cross, Death and Life. Grace, gentle and retiring waiting upon the poor and the needy, tending the sick, caring for the dying, giving freedom to prisoners, and washing the feet of returning prodigals.

The two spirits differ in their modes of thought and they do not try to understand one another ; the one thinks heaven is light, illumination, knowledge ; the other that heaven is love, peace and joy ; that these make heaven below to this extent, that the gracious ones walk in the light from heaven even though the way is narrow and rough ; the end of the journey must be where the light comes from, and that is the heaven where peace, joy and love are the very atmosphere of the Father's home. How Jesus Christ is Saviour, Son of God, and Very God is not the question here ; whether Athanasius was right and Arius wrong, or whether they were both right and both wrong, may be left for wise men to determine. It is well to remember that the Intellect does not solve all problems ; that there is ample room for faith in such a world as this ; and men might try to remember what theologians, as philosophers, have failed to understand, that Charity, Divine Love, is the twin Sister of Divine Wisdom ; and that it is when they walk and talk side by side that they see the furthest into the problems of the Divine Grace.

CYPRIAN, BISHOP OF CARTHAGE, AND OTHERS.

There are outstanding names that may be taken as types of men and thought, expressing the spirit of an age, and of these Athanasius may be said to be one. Here it may be well to remember that what may be termed the soul of the Church would include many and diverse forms of thought. In CYPRIAN there is the representative of Episcopacy ; and he is said to be the

man that gave form and shape to this method of Church government. It is hardly necessary to point out that in Episcopacy the Roman method of government is fully expressed. BASIL may be said to represent the spirit of monasticism ; with the vows of Obedience, Chastity and Poverty as the highest ideal of the religious life. GREGORY OF NAZIANZEN may represent the theological spirit. In GREGORY OF NYSSA there may be conceived to exist the higher type, not merely of orthodoxy, but of learning and philosophy. With him religion overflowed all channels of Episcopacy and Churchism, Monasticism and its rules, and his orthodoxy in theology, was that of the heart as responsive to the Divine Grace and Love. His philosophic reasoning led him to the conception that the Logos, the Word, the Ideal, permeated human nature ; in this sense he may be conceived to be in the direct succession to Philo and John the Disciple, as representing mysticism.

AUGUSTINE, PHILOSOPHER, THEOLOGIAN AND BISHOP.

It is the vision of Philo that the Kingdom of Messiah will become supreme over all the earth. John knew that Jesus Christ is King of Truth ; and it was that He might reign that He was born. Paul had a great vision of the realm of Christ as above all principalities and powers, and that He would reign until all His enemies were subdued and reconciled to His dominion. Origen would clearly see that this realm of Christ in Grace, Truth, Righteousness and Love, must eventually appear upon the earth. Athanasius in his controversy would be unable to think of the Dominion of Christ in any other form than that of Universal dominion, as God, the Ruler of the Universe. The question would arise, as the Roman Empire began to break up, whether the true successor was to be the Church, or some other secular power. In the days of Cyprian, the Empire was strong and feared ; it was paramount in power ; and there can be no question that the leaven of earthly power and greatness had entered the Church. The Roman bishop had claimed supremacy, other bishops aspired after honour and power ; and the spirit of the Church had become carnal, earthly and Roman in its conceptions ; if not a despotism, then an oligarchy with all kinds of pretensions and assumptions as to the Divine authority in the Church ; of bishops and priests as the vicars and servants of Christ, and as the lords over the heritage, over which *they were the rulers*. All that is required to be stated here as

to these pretensions is that they are made by men who rule in the spirit of the Roman Empire, of its emperors and princes; and what has been said is that the Papacy and the Church are not the Kingdom of Christ in its visible order but Roman Paganism baptised with Christian names. All that men require to do in connection with this matter is to study and understand the Kingdom of Grace, and its order, as set up by Christ; the principles which are to guide Christians as a family of God upon the earth; and then study the Papacy, its despotic government, lust after power and wealth, the spirit in which it has governed men, its intolerance, bigotry and cruelty, and judge from the evidence thus supplied.

It was at that period when the Roman Empire was reeling to its fall that Augustine, as Bishop of Hippo, was studying the Empire and Church and writing his works on philosophy and other subjects. To him, as to all other thoughtful men of the period, the question was almost ripe for solution as to the Sovereign power, and who was to rule over the nations? The problem for him to study, as a student of history, as a man of wide experience, as a Roman in spirit, would be how the Church, as Divine and autocratic, would become the regnant power, and under this influence he wrote his famous work, "The City of God," showing how the Dominion of Christ under the Papacy would extend among men as the means of blessing to the nations. He wrote a book known as his "Confessions," relating his Christian experiences, and this is highly praised by students, as in many ways similar to the experiences found in the Book of Psalms. What may be assumed to be full of interest is not his philosophy; because those who have studied Plato and Aristotle are not likely to appreciate too highly the same lines of thought after they have passed through Alexandria. His theology will be full of interest for theologians; his doctrines of grace, faith, predestination, and similar subjects are given as a proof that he is in the Pauline succession; the writings of Luther are of kindred spirit. Calvin is considered to be his follower in Calvinistic theology; and as the schools of these reformers are still living and active, all this is positive proof that Augustine is one of the great thinkers of the age in which he lived. Another aspect in which Augustine may be studied is as a controversialist; he took part in the Donatist Controversy, which was a protest against the secularistic worldly spirit, the carnality, ambition and love of power manifested in the Church.

This must be conceived to be a protest against the visible earthly organisation that overshadowed the spiritual Church of Christ; the pope aspired to the dignity, state and greatness of an emperor; the bishops were like princes, and all this was held by the Donatists to be in spirit contrary to that of the Gospel of Grace and Mercy as given to men by Christ through the apostles and fathers. This revolt of the Donatists may be conceived to be a moral protest against the form into which the Church of God and the Kingdom of Grace had fallen, and this is a sign to be remembered in connection with the development of philosophy, and of religion in the Roman Empire.

The Pelagian heresy and controversy may, in a sense, be conceived as the oldest of heresies. It is that of the elder brother in history, and of the moral nature of man as protesting against Grace, and the way of life revealed in the Bible. The many phases of the struggle would be a deeply interesting study, but the root idea in them all seems to be that the moral nature of man is not totally depraved; that a man can do something good to save himself; that the coming of the Saviour in Grace is not so important as some men think; and that the natural man is able to deliver himself from his enemies carnal and spiritual. The teaching of Augustine, as a teacher and upholder of the doctrines of Grace and Faith, Election and Predestination, would be very strongly against all such ethical conceptions. The point to be noticed here is not so much these sect struggles, but to observe the fact that the problems of grace and morals had come into conflict; and in what way one party took the moral side, that of man and manhood, as compared with, or opposed to, that of Grace and Christ, as Saviour. The one side exalts man in the Stoic fashion; the other exalts Christ and proves the fallen state of man and his inability to save himself. When carried to the extreme the moral man seems to assert that he will fight his own way, overcome every difficulty, renew himself, and at the end stand before God just and good; the other extreme seems to suggest that a man has to be carried all the way to the heavenly mansions, and, by the Divine Grace through faith, landed safely in heaven without any personal effort. These extreme views may be taken as heated arguments; the men say what they mean, but they misunderstand and misrepresent each other; thus at bottom it is conceivable that they may not differ very widely. When a moral minded *man asserts*, "If I ought I can," it is useless to deny his state-

ment; the reply may well be, "If you can you ought," therefore do perfectly that which is right. As with the good man who thinks he is able to save himself, so with the man that can do nothing to save himself; what they really agree about is that they are both degraded, or not quite perfect; what they both desire is to become true, good, perfect and loving; and Grace stands waiting to give a helping hand when difficulties arise so that they may become true and good like their heavenly Father. Gentle Grace is with them both, not as a grave theologian, but as a Divine Friend; and if their ears were open to listen to truth she would tell them that they were behaving like foolish children, because, unknown to them, they had been under her gracious motherly care, and she had watched over both in all their wanderings. It must not be supposed that any support is given here to Pelagianism, or to any ethical system of thought; or that election, predestination and other doctrines are despised or rejected; what is meant is simply this, that all parties, and all sects, have failed to comprehend what the Kingdom of Grace truly means; they are all in it, and this is the realm in which they are actually living by the Grace and Mercy of God. Whether they live, think and act in harmony with the laws of that kingdom is a different question; to all appearances there seems to be no room for boasting, because all sin in different ways, and fall short of the divine life.

GREGORY THE GREAT, PHILOSOPHER AND POPE OF ROME.

Whither will this degradation of the Divine Ideal in Christ of Grace lead men? Where now is the Vision of the Spiritual Divine Kingdom of which Paul thought and wrote, and for which he laboured and died? Men are invited, in the Bible, to study Jesus, the Saviour, the Son of God, the King of Grace and Truth, as He went about doing good among the people and dying for them; then they are asked to visit Rome, look upon Gregory the Great, the Pope, see the hierarchy that surrounds him; think upon the atmosphere in which such men live; and then try to consider what likeness, natural or spiritual, exists between the Man, the Son of God, and this earthly, degraded, ambitious creature that claims to be the vicar and the representative of Jesus Christ upon the earth. Gregory may be philosopher and moralist, critic and writer, philanthropist and priest, clerical statesman and earthly ruler, but not for a moment can he, in his official capacity, be conceived as the humble servant and follower

of Jesus Christ. It is utterly useless for men to contend that the Pope represents Jesus Christ, the King of Grace. Those who know what the Papacy is are well aware that it glories in what is visible and sensuous, what is historical and traditionary, what can be expressed by symbols, rites and ceremonies, priests and sacraments, kingdoms and crowns, estates and wealth, and all that men are said to value in this world. But the reply may be that all such conceptions are based upon a false conception of what the Church represents; it does not represent Jesus the Saviour, the Man of Nazareth, of Gethsemane, of Golgotha, the Cross and Suffering, but Christ, the Exalted Sovereign Ruler of the Universe in Glory. To such a statement the listener could only draw in his breath with astonishment and wonder, and ask, Where, then, is the Kingdom of Grace, as revealed by Christ, as entrusted to His disciples, as cherished by the faithful, and for which martyrs died? The Kingdom of Grace is something true, real, existing, as subject to law and order; but this Papacy, this earthly kingdom, is a sham, a pretender, a charlatan, an ignorant usurper that does not even know what it is trying to represent. If men were to say, this is that mysterious Man of Sin that Paul warned the Thessalonians to be watchful against, there would be the appearance of truth in the statement; if they were to suggest that it is the mystery of iniquity, of the devil and his works, as permitted to deceive men, as exalted in self-glorying, and as opposed to the Grace that is in Christ, then the judgment might be according to the facts. Men do not require to be taught that when Christ has any good work on hand, and the Divine Spirit is doing the Will of Christ, that then the devil provides something that will please men, as an imitation in earthly forms of what Christ is really doing. Knowing all these things, those who love and follow Christ in His Kingdom of Grace turn their faces against all such shams and declare that it is impossible for those who are instructed in the Kingdom of Grace, and in the knowledge of Christ, to admit that the claims of the Papacy have any validity. It is not necessary to rail against popes or priests; by their fruits they are known; it is out of place to condemn men who attain to earthly dignities in the Church; a papal crown may cover a humble head and a meek, gentle spirit; and a Genevan gown may cover a proud, defiant, self-glorying heart; the real question is not crown or gown, but the man and his spiritual relations to the King of Grace and Sacrifice. What is important in this brief study of the de-

velopment of philosophy in the Empire of Rome is that a great vision of Truth and Grace was given to men ; they had seen and studied, the unique, the heavenly Ideal ; and at the end of the age they find Pagan Rome with its degraded Polytheism abolished, and in its place an earthly Christian Rome as regnant in the Name of Christ. The Roman moral man has only changed his clothes and his gods ; but the natural man still reigns in the State and holds the reins of empire. He has been baptised into the Name of Christ ; but the baptism has not been efficient to produce a change upon the empire or its rulers. What, then, the question may be asked, Is this a proof that the Gospel of Christ has failed, and that it could not redeem Rome ? The question, in the light of development, is foolish ; those who ask the question have no conception of the greatness of the problem the Gospel of Grace has to meet, and in how many forms it must work ere it can attain the purposed end. Any ethical student could point the finger at Rome, and say, " Behold the failure of the Gospel of Christ," and the response might be, " There is truth in what you say, and personally you are an example of the same truth." It is the rule, as found in the Bible, that firstborn sons after the flesh do not become the subjects of the King of Grace ; they pride themselves in their wisdom and morality ; thus they do not understand in what way failure upon failure is also success upon success ; and the very things, and creatures, that seem to prevent the coming of Christ's Kingdom of Grace are in their turn trodden underfoot, and made the stepping stones to bring about the purposes of God in Grace. True, the Roman Empire was not made subject to Christ in Grace ; but the leaven of Grace was operative in the empire. The heir to the earthly realm did not attain to the true vision of the City of God ; but the Elect did so according to the Divine Purpose in Grace. All that men can say at this stage is that Greece was not saved by its wisdom, nor Rome by its power, pride, empire and glory. The Roman Empire, or Man, died and was buried ; and the lesson that comes home here is that neither by wisdom nor by power can men bring to themselves the Kingdom of God in truth and righteousness.

CHAPTER IV.

THE CHURCH OF ROME AND SCHOLASTICISM.

The order of study followed has been deeply interesting in making known the leading conceptions of the great thinkers in the realm of Greek philosophy from Thales to Aristotle. This sketch of the history of philosophy from Philo to Gregory the Great, the Pope of Rome, is not authoritative ; it is meant to be suggestive ; it is strange and not easily defined and it is because the light of truth by the method of Christ leads in this way that it has been followed. What men may see in the philosophy of Greece is the Divine Wisdom opening up new channels of thought for men that are yet to become universal ; but this is not the Light ; it is the forerunner, the day-dawn, the voice in the wilderness, calling upon the world to awaken to a new day and age that is going to bring blessings to mankind. It is true that here also the Light that is the Light of the World had not appeared ; it was still in obscurity in Palestine. The Light that will lighten the world appeared as a Man in Judea ; and as an age in the Roman Empire ; and it is from Philo to the fall of the Roman Empire and the coming of Gregory that is the period of the conception and the development of this Man, and of that other man of sin, the usurper that took his place. The Divine Wisdom would have given to the Greeks true wisdom, the light of truth, so that they might have seen the Divine Glory in the works of God ; and, in the Revelation of His Son who came from Heaven to live in and possess that moral house of God being built in the Roman Empire ; but when He came in Flesh, and in Spirit, He was rejected by men, and they did not understand the great Vision of Truth and Righteousness revealed to them. These are mysteries, the Light and the Man, the philosophies in Greece and Rome ; but what is still more mysterious is that these were not failures ; they actually accomplished that for which they were sent, and they have prospered in the earth even though men have failed to see

what has been accomplished by Grace in all these developments throughout the ages. What men have to do to get into alignment with the Divine Purpose of Grace is to make a dead stop in connection with their order of thought, which is historical, visible, critical and moral ; then turn right about and try to conceive the Divine Order in Grace as spiritual, and they will see as they ought, and not the ever-changing sensuous phenomena of earth. Surely men may now be prepared to see that Grace in all realms, and in all ages, ever conquers by gracious giving and by sacrifice ; and that this is the supreme law in the realm of Grace. It is thus in all ancient histories : in Israel, in Greece, and in Rome ; it is Grace that is Life ; it is Grace that sustains life ; it is Grace that serves, suffers, is maltreated, despised, scorned, crucified and put to shame ; it is Grace that springs to life again in every new age ; and let men remember this truth as of great importance, what Grace bestows that she leaves behind for blessing, to leaven humanity, and to be the means of grace and blessing to mankind. This is the true explanation of the extent, the vastness of the operations of the Kingdom of Grace ; behind all idols, ideals and physical forms, could men but see truth, they would see the Face of Christ, as Grace—the Life Immortal that cannot die, that can only live and bless mankind. If all this is understood it will not be difficult to apprehend the mystery that lies hidden in the heart of Papacy and Church ; it is Grace, in Her Home of Grace, Her Church, that She has redeemed with Her Own Blood ; and the real problem, the mystery to be solved, is not the visible Church in any of its forms, but, How has the Church, as Papacy, or in any other form, treated this Divine, Spiritual Queen of Heaven, where she ought to have been adored and loved, as the very Life of life and the Love of love. The Roman Catholics have seen something of this vision as expressed by them in the adoration of the Virgin Mary : they have given a visible expression to a great eternal truth, thanks to their mystic thinkers ; but what the Virgin-mother is to Jesus, that Grace is as spiritual in all the ages to the spiritual body of Christ. Here forms, visible and tangible, are not permissible ; they are degrading and they become idols ; the idols take the place of the Ideal, and then with idolatry there follows not merely sensualistic, forms but the worship of the sensuous and the sensual. The idol is worshipped, Grace is degraded, takes the lowest place at the table, below the salt ; is turned out among the servants, made cook or scullery maid ; and, at last, disrobed, spitefully used, persecuted, and put

to death by her subjects in Her Own Home of Grace. Is all this really true? Can it be that this is the true form of the story of the Church with all its power, glory and boastfulness? Has it really been worshipping an idol, and treating the Queen of Heaven in this shameful manner? It is not in any sense asserted that the Church has done this wilfully, intentionally; God forbid! but in the very nature of things, with men as they are, and Grace as She is, in Her very Constitution, can men see how things would have been different? That they could and should have been different, will be accepted as true by Christians of the twentieth century; but can they see so clearly in what way the Greeks are to be condemned; see no excuse for the Jews and their treatment of Jesus Christ; perceive the truth that Jesus Christ, in Flesh and in Spirit, was manifested in the Roman Empire, and was spiritually dethroned by that idol the visible Church and the Papacy. It is here that Grace may be said to enter into Her Inheritance, the Church; it is where she ought to be recognised as She is, and what She stands for in this world; and, the true spiritual Church is deposed by an earthly, debased, sensual strumpet that does not comprehend the glory and the beauty of Divine Grace. If men in this twentieth century are still enamoured with this infamous Jezebel, and trumpet her praises everywhere, then how are they able to judge and condemn those who lived in the days of Gregory, in the psychological days of development, when men failed to comprehend the distinction between the natural and the spiritual? This, then, is the vision that the Divine Wisdom of Christ holds up before men; there is light to see with; there is a House and Temple of God for men to look upon; there is Grace waiting to possess that House, and to be loved and served by Her friends, and to love and serve them. But She is not even so much as invited to enter in; the false idol has taken possession, put on the robes of empire, state, greatness and glory; and, Grace enters among the servants, the lowliest among them all, asking permission to tend the sick, comfort those in sorrow, and to minister to living and dead as She might find the opportunity. This is not caricature; this is bed-rock spiritual truth; this is the form into which it has to be conceived to be understood; it is where that abominable idol can be seen in her shame and disgrace, abhorrent, and to be abhorred; and it is where Grace is seen to be winsome and beautiful beyond comparison; where Her homely robes shine radiant in Her transfiguration; where that crown of thorns is changed into a diadem most precious;

and where Her children kiss the hem of Her garments, and seek to place their feet in the footprints She has left behind Her in Her sad journey. Let men think about this matter, for it is worth thinking about. This is our true Mother of Grace, our most gracious Mother, true Love and dearest Friend; and we have been wasting our affections upon a step-mother, an imposter, a selfish, hard-hearted, sensuous idol, that cared only for the pomp, the show, the glory of the position, and the name and the fame that belonged to another.

ERIGENA AND SCHOLASTICISM.—Passing from this vision of the Ideal and resuming the way of philosophy, it is necessary to think upon the Papacy and Church in history, and in what way philosophy is found in such company. The fact is that Greek philosophy became bankrupt and passed to Alexandria; and when the Greeks were questioned as to the glory of their intellectual visions, they were awakened to the fact that the day of glory was past, and that Greece had fallen and become like the other nations. The student of Roman history might say that the Roman Empire failed to perceive the Grace and glory of its mission and the cause of failure. Is the Papal Church, as an empire, as succeeding Rome, a success or a failure? A Roman might conclude that the Papacy was a glorious triumph of the wisdom, power and wise government of the Romans; but an angel from Heaven would weep over Rome, and the Papacy, as blinded by the god of this world, earthly, degraded, sensuous and sensual, and as having become apostate to the high ideal from whence it had arisen. There must be philosophy involved in these problems; the difficulty is to find the clue to the Divine Wisdom as it is being manifested in history. The new era opens within the Church; the power of Pagan Rome is gone, and with it the free intellectual life that is the atmosphere of philosophy. The heir that claims the inheritance is the Papacy, and the problem that arises is: How will the Church deal with the intellectual power that is still alive in the earth? There are three factors to be considered; the secular power as empire or as Papal government; the theology that had arisen in the Church; and that speculative pure philosophy derived from Greece by Neo-Platonism. Philosophy, as found in Greece, is no longer practical; as allied with governments it is only acceptable as far as it is useful; thus, if the intellect is going to move the world it must be by an alliance with theology. It may be assumed here in the light of Arianism, Donatism and

Pelagianism that it is theology that is the regnant power in spiritual places ; thus philosophy must seek to enter the palace of wisdom not as lord but as servant, not to reign but to serve. Theology claimed supremacy in the world of thought, therefore philosophy must serve, or go ; the slaves are required to make bricks to build palaces and monuments for their rulers in the theological world.

It is Erigena, the Scoto-Irishman, within the Church, that links the past of Alexandria and Greece with the future in Rome and the West ; he steps into the arena, and, with the audacity and courage of his countrymen, takes possession of the age that is yet to come. He may be a sign, representing that greater world than the Roman Empire ; the Church with Rome as centre will influence West and East. The thinkers of the future are not to be limited to Greece and Rome ; the Germans, French and Britons are also to have their opportunity, their day of grace, and their visions of truth, righteousness and wisdom. Erigena's claim to be a philosopher is not questioned ; he drank deep from the Alexandrian and Greek sources, he translated the works of Dionysius the Areopagite ; wrote a book on Predestination, and thus proved that he was in touch with Augustine and the Fathers of the Church. His chief work is said to be on "The Division of Nature," and it may be assumed that it is in this work his philosophy is to be found. It is assumed that he was familiar with the writings of Plotinus, and that he was also, in the same sense, a thinker of the Emanation school of thought that leads to mysticism and pantheism. It is not necessary to conceive this form of pantheism in a naturalistic sense ; it is also Biblical, mystical Idealism, wherein God is All in all, and what the philosophy wishes to trace out is the Divine Cosmology. There is a pantheism that excludes the Divine, as Person, and then Nature becomes everything ; but there is also a pantheism that recognises the Divine as God, the Eternal, the One in a spiritual sense. In this school of thought wise men are inclined to agree that the limitation is on man's side and that he makes a serious mistake when he attempts to solve problems that are beyond his powers. Man is creature, therefore limited, and this fact has to be recognised as a fundamental principle of thought. These two forms of pantheism exist ; the one believes in a mystery and is mystical ; the other may go so far as to assert that there is no mystery to the enlightened ; Nature is all, and nature, as phenomena, can be known. This may be illustrated by the

four classes or divisions of Erigena. 1. There is that creates and is not created—God. 2. There is the created that creates—The Ideal, the Word, Man. 3. There is the created that does not create—Nature. 4. There is that which is neither created nor creates—the meaning being that there is the return to the essential Being that is in God as the final issue. It is the Eternal Word that creates ; and the Word contains all within Himself, as the Microcosm of the Universe. Philosophy and religion are not opposites or enemies ; they are fundamentally the same ; the meaning being that wisdom explains the order of religion, or the Will of God ; and true religion is conformity to the Divine Will. What men are seeking for is this Wisdom that is from above so that they may live the religious life as the offspring of God. The reason of man cannot predicate what God is in essence ; his arguments do not apply ; the Reality is there ; the Fact is to be believed, not proved by the reason. It is in this sense Erigena suggests that theology is negative in its order ; the meaning being that as the Reality is the positive factor in all thinking, it must follow that the phenomena, the theophanie, are all passing finite changes of the One Infinite, Unchangeable Being. Thoughts and words are forms which men require to use during the period of their education. Thus men think of God as the One Reality ; as Trinity, the Father, as Being, Substance ; the Son as Wisdom ; the Spirit as Life ; or, the System of things, the Ideal, and the Moving Power. In man all these powers are reflected ; he is the image of God in the senses, mind and intellect. Man is thus a divine incarnation ; and Nature as a whole is the incarnate divine realisation. In God there is no evil ; all things are good-being ; without well-being sin or evil comes ; then this is negation, naught, it is the reversion of the Divine Will ; the positive has become negative ; the poles are reversed, man sets himself up as a god, and the issue is that of chaos within himself. The essential Being is the good, life and wisdom. There is that created that does not create but destroys ; the power bestowed upon the creature is perverted ; the result is darkness and death—that is, separation from God, the Source of Life. It is God that manifests Being, the Good is moved to realise the good, and this is what is meant by Creation. The method is by emanation and development ; yet creation as an ultimate in God is eternal. As related to the Bible, the interpretation is mystical, not literal ; thus Mossaism and all the dispensations are modes of development. Paradise and the Fall

are not historical, local or temporal, but rather Platonic Ideas ; it is the Idea represented that is of chief importance. Man was originally sinless ; in that state there was no sex ; when sin came then the animal nature was acquired, and the fallen state is from the angelic to the human. When the return to the divine unity takes place then sex will be abolished. In God knowing and being are one. Sin is a question of the will ; in the individual it is perversion, wrong-doing. The punishment is that of being wrong ; of ever seeking satisfaction in what cannot satisfy ; in passion and lust ; it is the thirst that cannot be satisfied, and yet the cup is desirable, it is full, it is near the lips and the man cannot drink. The doom of the sinful perverted soul is to seek and not find, because the seeking is in the wrong spirit, and in the wrong way. The end is a return and absorption into the Divine, into the Unity, into that which is neither created nor creates.

ANSELM, PHILOSOPHER AND ARCHBISHOP OF CANTERBURY. — The story of Erigena indicates from WHENCE he derived his wisdom ; he has his own way of working at the problems of philosophy ; but they are mainly derived from Greece and Alexandria. That is to say, the deep problems of thought had been sounded as far as men could go, and those who follow the Greeks explore in new directions with this purpose sometimes in view to get clearer definitions of truth. What Erigena brought to the Church was what the Church had in her possession in various places and forms ; there was concentration, and the recognition of an understanding between theology and philosophy ; and this is conceived to be the origin of teaching in schools, colleges, universities and centres of learning ; these being more or less independent of the Papacy and of theology. There was a mutual understanding, not more, that philosophy would work in harmony with theology and the Papacy. WHEN the Papacy and its officials, as a hierarchy, attained to power, then there came what may be termed a severe strain between secular rulers, kings and emperors and the Church, for the simple reason that no definite limits could be found to which the opposing ruling powers could agree. In a general way it was easy to agree that secular rulers had to do with secular things, and the Church with things spiritual ; but when the limitations came to be discussed it was found that the Church claimed supremacy in things secular and sacred, as referring to the Church, and even went so far as to assert that the Pope, as the Vicar of Christ, possessed the power to set up or to

cast down kings and emperors ; to lay interdicts upon them ; and the story of an emperor having to go to Canossa and do penance is said to clearly prove that the Papacy is supreme, the representative of Divine power in the earth. Anselm, as Archbishop of Canterbury, seems to have had a very high conception of this Divine Right of the Papacy to supremacy ; he repeatedly brought about a state of strife and contention between the kings of England and the Papacy ; and the result in one instance was that the whole country was under the punishment of excommunication. Grace became graceless ; it took sword and spear to enforce obedience ; bell, book and ban became tyrannous ; and thus men discerned that the Dove in the Church had been changed into a Roman Eagle, and the Lamb into a beast that roared like a lion. This is the particular form that the Papacy takes during the era of supremacy ; and men feel that somehow the position is not logical. Jesus had to earn His living as a carpenter ; He was poor and without a home on earth ; He eschewed pride and ostentation of every kind ; and He lived a peaceful life under the dominion of Rome. He went about doing good, healing and teaching the people ; His enemies persecuted Him to the death, and this was the example He set His followers in His Kingdom of Grace. The Papal rulers set up an order in all things the reverse of the order of Christ in visible secular things. How, then, can these ideals be reconciled ? If the New Testament will not do so, then let the Intellect and Philosophy show the way of reconciliation. It is done in this way : the claims of Faith are Divine ; they cannot be questioned ; to do this means heresy and enmity against truth and God, and those who commit such crimes are worthy of death. The Intellect must not reason against the Church, the Pope, or traditions. It is permissible that the reason prove the supremacy of the Papal rule ; this is freedom, and within this range men are free ; but, opposition to Papacy, Church, or tradition, is the work of the devil ; he has no right to be free ; therefore, beware and let men think before they measure their petty powers against the power of the Divine and Infallible Pope and Church. This is the kind of feeling many men have about the Roman Church ; it is intolerant and unmerciful ; it will not tolerate freedom of discussion ; and those who oppose Rome will suffer excommunication, be branded as heretics, and if impenitent the end will be the burning stake and death. How, then, is the Christian to be taught to think ? In modern language he must be trained in a special atmosphere ; dogmas of the faith and creeds are to be received as

divinely true ; without faith, experience and understanding no knowledge ; therefore all reasoning is done by the Church ; what is to be believed is on the authority of the Church ; and the Sacred Scriptures are to be explained by authorised teachers of the Church. The theory of knowledge as truth is derived from the absolute truth that is in God. Things are good in various ways and degrees ; but there is required an absolute standard of good in which all relative goods participate and find their place and value. As with the predicate of the good, so with the great and the just ; these are relative terms ; the absolute goodness, greatness and justice is God. If no one greater than God can be conceived to exist, then He has real existence. This argument is said to be an inference to support Ontology, the result being that the reason proves the existence and goodness of God. The existence being held as proved in this way, there follows rational grounds for Christian doctrines as related to the Trinity and Creation. As to God, men cannot know Him in Being, or Essence, but by analogy ; and the highest analogy is man, as self-conscious, with memory and intelligence ; and these would represent the Father and the Son. The mutual love of these, as correlated, symbolise the Spirit. Man, sin, free-will are explained in their order, and the rational necessity for the Atonement is made so plain that even infidels might understand the subject. The reasoning is that satisfaction is required on the account of God's honour and justice ; that only Christ, the God-man, could give this satisfaction ; that this satisfaction was freely and really given by the death of Christ. His merit is infinite ; justice is satisfied, and there is mercy with God through Christ for mankind. This theory of the way of salvation is well known ; it is intensely Roman, legal ; and it is largely limited to the moral realm of thought. There is, however, the shadow of Christ, in His Grace, becoming the Sacrifice for Sin. For a man to plead for Grace, in the Name of Christ, is it not necessary that faith and grace should pre-exist in the soul of the sinner ? Justice demands judgment and punishment, and the self-condemned man will prefer to flee from the sword of justice rather than have it pierce his heart. The legal way tends to death ; it is grace and faith that reveal life. Anselm sees clearly that faith in God must take the first place ; unless the living magnet-will in the soul is responsive to the Divine Will, the man remains self-centred and self-asserting ; therefore, the will must be de-magnetised and re-magnetised in harmony

with God's Will before it is possible to apprehend the truth in religious questions. The point here seems to be that the intellect is the tool of the man that uses it; if the man is sympathetic with religious truth, then there is the prospect of discovering truth; but if anti-pathetic and dia-magnetic in spirit, then what likelihood is there of attaining to truth in such a spirit? The religious man fulfils certain conditions, and certain definite results follow; the Agnostic does not understand the conditions, has not tried to follow them, and yet he rejects, in the spirit of opposition, the results testified to be true. This rule is applicable to all scientific truth; mere affirmation on either side is not enough; the faith of the Christian ought to lead to the reformed, gracious life, and the belief of the scientist to the knowledge of order and law. Faith and works, belief and experience, precede divine wisdom; they are as the hedgerows between which advancement can be made. When men leave the hedges and take to the open desert without guide or compass, to wander in the fog, what hope is there that in the darkness they will ever reach the home and light?

What all this leads to is the fact that men have been unable to agree about names, as representing truly their conceptions; they see what they study from different standpoints; thus there have arisen such terms as absolute and relative, subjective and objective, ideal and real, and nominalist and realist. In the days of Anselm, and afterward, nominalism and realism were the symbols in a great controversy; just as idealism and realism are the symbols used in the world of philosophy at the present time. This is a subject that requires special consideration at the present time; and it is to be feared that, until these opposites are in some way or other reconciled, no real progress will be made. To name a man a realist at the present time is to place him in a certain school of philosophy; and this has been the rule all down the centuries. Nominalism, or idealism, or any other ism, it may be inferred, have reasons why they are so named; what men ought to do, then, is to try to discover why this antagonism exists in certain schools, and how it is that they remain opposed to each other. A few remarks upon this subject may be found helpful, if not for solution now, then as a means of preparing the way to consider the matter more fully in the future. Plato is an idealist, and Aristotle is said to be a realist; the system of Plato is conceived as pure idealism, the system of Aristotle realism. As a means of definition, it has

been suggested that REALITY ought to be above both parties, and used only to express the Absolute, Substance, the One, the Ultimate Concept—God. The sensuous conceptions of Aristotle are said to be real; if all forms of truth are derived through the senses, the mind and the intellect, and they are all the facts, then this would be realism. If, on the other hand, the all-important method of study is Platonic, from the ideas in the mind, then the senses, mind and intellect, being the subsidiary means to an end, pure philosophy, truth, then this is idealism. The realist is conceived to be a naturalistic student; the idealist to be the spiritualistic student; each student prefers his own method of study; is inclined to despise all those who do not attend his particular school, and use his shibboleth of terms. The realist might claim to be the inductive student, and that his philosophy only is truly synthetic; but he will not even try to conceive it to be possible that the idealist student claims to follow inductive lines of thought as far as possible, and declares that his form of philosophy is deductive. The question to be asked is this, Are not both students realists as dealing with the senses, images, ideas, and the mind with its correlated thoughts and experience? And, are they not both idealists when they seek to be scientists as philosophers? It may not be easy to realise what this means; it is that science, as philosophy, is not within the realm of the senses and the mind; it is spiritual in its order, and there is no realistic, materialistic body in the problems studied and solved; they are the ideals as they exist in the soul. But is there no ideal in the real, and no real in the ideal? When the real of the senses, mind and experience have become transcendental, then is the real abolished, and is the ideal not real? If God is Reality, then is it to be conceived that the Substance that underlies all phenomena is Real, whether this is named Force, Life, Spirit, Mind, or Intellect? What, then, is the result? The realist becomes an idealist, and the idealist a realist, and unless they understand this, how is it possible for them to agree about the words they use? When men are empiric thinkers, as guided by the senses, experience and reason they say they are realists; when men transcend empiricism, and find themselves in the realm of pure science and philosophy, then they are not realists; they do not agree with empirical thinkers; the order of their thoughts has changed, and they are compelled to express them in classified order, by laws which transcend experience, and will not be limited by empirical limitations.

According to Plato, the general, the universal, the ideal is pure science and philosophy ; the individual and the particular are the real. The Church, as general and universal, is an ideal ; the particular individual Church is the real existence. The individual man, James, is a real man ; but the Man in the Church is the Ideal because He represents the whole Church. What follows is that the Church is an ideal and it is also real ; a particular Church is real as a body and also ideal as a Church ; and the man is ideal, or real, as he is viewed from different standpoints. The conflict as thus viewed, between nominalism and realism, may have much more in it than appears upon the surface ; it is not scholastic, monkish strife only ; it is a spirit striving to be free ; it is a new birth, and there is no Socrates to act as midwife and nurse to bring about a safe delivery. The conception is that what really took place in that conflict was an effort to deliver science and philosophy from a legal, visible, tangible, sensuous womb, so that they might live, grow and become a means of blessing to mankind. The same cry arose for help in Greece, when the wise men of that nation were finding out that truth is attainable only by clear definitions, true relations, pure thinking. Science means true relations, clear definitions and pure reasoning ; and without these there is no true science, and there cannot be divine philosophy. What is meant here is nothing strange ; it is what men are aspiring after, and without which there is no science possible. The real is not the final, it is only a step towards the ideal ; and the ideal cannot exist without the real. They are not, as some men seem to think, opposing interests, and irreconcilable schools of thought. It is the schools that create the ill-feeling and friction, and thus the sooner scholasticism in every form is abolished the better. The real has for its realm the natural, the sensuous ; and, if men will have it so, as the fruit of realism, they will find materialism, atheism and agnosticism. The logical sequences are all to be found in the order of development ; the crisis comes with the intellect, and the aspiring after science and philosophy with self-conceit and self-assertion. Realism, as found in agnosticism, is a very narrow school : it begins in ignorance and ends in blank darkness ; and, the way thither is hedged in by the senses, impressions, functions, and by dire necessity. They assert that they are miserable, have only nerves and feelings, and have no spirit free-will, manhood, or responsibility. They cannot describe themselves ; their definitions are contradictory ; their words and actions do not agree. Of all schools, the Agnostic seems to give

the worst results ; perhaps, if men could judge truly, this is the school above all others that is most unreasonable ; it is ignorant, and yet with one wave of the hand it closes the door and tries to shut out God, Divine Spiritual truth, and the Spiritual life. The light that breaks in here is that idealism is not to be contrasted with realism ; it is a true development out of realism from the Mind into the Soul ; from empiric experience to true Science and philosophy. The man within the realm of his soul is working to comprehend the marvellous spiritual world in which he lives, moves, and has his being, and it is out of concrete realism that he is trying to build up the universe of the ideal. The real is the concrete, the individual, the particular, the variety, the species ; the ideal is the abstract, the general, the universal ; all this may be found in Greek philosophy, and thus it is not necessary to discuss the matter further at the present time. To put the matter in a homely way : the ideal rises above the real stage by stage in the development of knowledge ; the concrete becomes abstract, and the abstract again enters into the concrete until all knowledge may be summed up in one word—universe. For example, let it be assumed that the wish is to find a definite man ; the way to do so is now very simple, and it can be done thus : John Smith, 1, Brown Street, London, N., England, Europe, The Earth, Solar System, The Universe. These names are all definitions as to person, house, street, city, country, planet, and system, and the definitions being correct, the man will be found, at that place, out of all the myriads that inhabit the universe. This is realism stage by stage ; and it is also the highest idealism ; and, apart from the idealism, the realism would fail to be useful. Again, a scientific gardener wishes to possess a certain definite kind of rose ; he orders it under certain defined names, and the exact kind of rose is delivered at his house. It is so with all the Sciences ; they are real and they are ideal ; and Science is not possible without classification and order in spiritual intellectual concepts. Every Science in every realm of thought, in the same way, is real and ideal ; and when the Sciences mature their knowledge, then philosophy will stand up in the presence of all the Sciences, and as the highest idealism reveal to them in what sense they are ideally one, harmonious and united in the great universe of God. It may be that this is something like the spirit that desired to be set free in the days of Scholasticism ; if so, then how much further advanced are the schools of realism and idealism to-day ? What are all these schools that exist but nominalist schools, all puzzling themselves

with names ; all declaring that their particular schools are the knowing ones, and that their names are correct ; but, as for other schools, they are imperfect, corrupt and degraded ; they are all in the dark and are not enlightened ; and they never will be until they use their concrete, particular brand of candle that is going to enlighten the universe. Schools, concrete and particular ; just so ; and yet they say they know by philosophy ; schools are too narrow, they do not receive the general, and the universal. But what if universities are narrow schools ? Then, indeed, the matter will be the more serious ; learned professors and wise men will require to consider whether it is not time for them to conceive the thought that they may not be quite so wise as they have conceived themselves to be. This would be a hopeful sign ; and then, who knows, the Lord and Master over all universities and schools might be a welcome Visitor to this little planet, where men have been under the curse of thinking that they knew everything and that no master from any other school could teach them anything new or true that they did not know.

This conflict about name and thing was a real struggle in the days of Anselm, and it may be that the matter is not yet settled. Rosellinus, a canon of the Church, maintained that universals are mere names, and that only particulars have real existence. Men and churches are real, not names ; thus if the individual only is real, then God would be three persons ; and Ideal and Substance only names. Omit the ideal and accept only the particular, then individualism would destroy all unity, there would not even be substance left, only relations and functions. The realist, in his reasoning, will not rise above forms and functions, thus he fails to understand that man is something more than an individual. Here then, hundreds of years before the days of Hume and Berkeley, philosophers were working at similar problems, one party declaring that the universal and the ideal is the real, whilst the other maintained that the sensuous and the individual alone are real. Abelard, another philosopher of this period, the author of important works on philosophy, could not accept the views of either school of thought, but maintained that the universal exists in the individual, whilst outside the individual it exists only as a concept. It exists in the individual as a reality, but not as an essence. The distinction here may not be very clear, but it seems to amount to this : the universal is the ideal ; the particular is the real ; but there is no essential being in the real or the ideal. This does not appear to be satis-

factory ; it leaves real and ideal as mere relations, without any fundamental reality, that mystic substance that in philosophy is the Being of all beings. Still strange as the philosophy may appear to be, not seeing the shadow of the shadow of any substance as having any existence ; this same conception is being enunciated by wise men at the present day. Time would not be wasted upon such conceptions as these, only it seems necessary to realise that they are not new, when wise men at the present time utter them ; they are all speculative thoughts from the past, possibly all derived from Greece and Alexandria. It is interesting to observe that men with the same spirit as Zeno and Gorgias turn up in exactly the same way, asking pertinent and impertinent questions. One wise man asks questions about the coming of Christ without an earthly father, and suggests that this is not more strange than the creation of Adam and Eve without a mother. Peter the Lombard is quite original in some of his questions and suggestions. He asks, "Where was God before Creation ?" And answers, "Not in heaven, because heaven was not created." Could God have made things better than He made them ? Where were the angels before Creation ? Can angels sin ? Have they a body ? In what form do God and angels appear to men ? How do demons enter into men ? etc., etc. Similar questions are being asked in this century, and the reason why they are taken notice of here is that wise men notice them ; but they are referred to so that men may be warned against this kind of thing. All such questionings are ominous ; they reveal not only scepticism and sophistry, but a sensual degradation that is contemptible, with any amount of self-conceit and self-assertion. Such men seem to think that they are wonderfully clever, that their wit, their conundrums, and their criticisms are of real value ; whilst, in reality, they are parading their ignorance, proving themselves to be excrescences on the social body, and that what they deserve is to be cut off, and cast out of any society where the name of God, purity, truth and righteousness are revered.

About the year 1200 there came about a kind of crisis in connection with philosophy and theology. There were the sceptics referred to asking all kinds of questions ; and critical thinkers who had received fresh conceptions of truth from the wise men of Arabia who were advocating a philosophy of the Divine immanency. These regarded the Trinity as successive manifestations of the *Divine in history*, and in man's conception of God. The Father

is the God of the Old Testament ; the Son of the New, as coming near to men ; the Spirit being the God of the future, as universal and omnipresent Being. God is everything and produces everything in all things ; present in the host and in daily bread ; in the wise men of Greece and in prophets, apostles, and fathers of the Church. These conceptions permeated the Church, and the result was the burning of heretics and the hurling of anathemas against those who were not subject to the papacy. This was accompanied by a new philosophic movement that introduced into Europe the works of Aristotle from Arabia. Up to this time Neo-Platonism had been supreme with a very limited portion of the works of Aristotle. In the East, at Bagdad, in the days of Haroun Al Raschid, there was quite a revival of learning in science and philosophy, in astronomy, mathematics, medicine, music and politics. This period was the golden age of Islam ; thus Europe is indebted to Bagdad for more valuable treasures than those stored up in the Thousand Nights Entertainment. This movement in Islam seems to require special study as in some sense correlated with Christianity. There is something about it which would indicate that it conveys a definite message to mankind. If analogy can be trusted here, it may be found that what Mosaism is to the nation of Israel, then something like that is the mission of Mohammed to the East. Arabia was sunk in idolatry ; the man received his commission to make known the one true God ; and, so far as Islam is concerned, it has fulfilled that mission. This is another Ishmael, a son of Abraham ; the Son by promise, the inheritor of the blessings, the spiritual Isaac, may be traced by many paths in the Christian Church. It is not necessary to refer to the philosophy of the Arabians further than to state that Averoes, considered the wisest, was the interpreter of Aristotle ; that Aristotle is the great interpreter of Nature ; and thus Nature, Aristotle and Averoes are introduced in new forms into the philosophies of Europe. The system of Aristotle as the interpreter of Nature was something new ; as logician he had been more or less studied ; it is as moralist, scientist, and metaphysician he takes his place as the master of the philosophies of the West. The reception of Aristotle at first was not gracious ; he came from the land of the false prophet ; he was suspected as favouring heresies, thus the Church condemned some of his works. There came a change and he became the authority in all questions of philosophy in the Church ; his doctrines, when carefully studied, were such as the Church could

accept as being nearer to the Roman Catholic standard than the idealism of Plato. It is Aristotle that becomes the highest authority, as the philosophy of the Church; and his system of thought is officially recognised in the education of the priests. Dogma in the Church is proved by its agreement with Aristotle; but in Aristotle there is also love of Science, and keen intellectual analysis; and these, it may be suggested, are not favourable symptoms within a despotic body such as the Roman Church has proved itself to be.

THOMAS OF AQUINAS, PHILOSOPHER AND THEOLOGIAN.

This wise man is said to be the spirit of Scholasticism incarnate and the embodiment of Catholic theology. His position as allied to several royal houses, offered him the prospect of service in the Empire, but his choice was to be a student and a Churchman; thus it is as one of the Dominican Order of the Church of Rome that he is known. The ideal of the age was that the Holy Roman Empire represents the secular power, and the Holy Roman Church the religious; and it is the unity and harmony of these powers, as of body and soul, that is the ideal of the period. After the fall of the Roman Empire the Church was the institution that survived; and, as suggested, the papacy, theology and philosophy ruled human thought. The principles held by Thomas were that there are two sources of knowledge: the Christian Faith, and truths known by human reason. In his work *Contra Gentiles* it is fully explained that these are the two fountains of knowledge; that both are to be received; but Revelation is of chief importance. Revelation is not that of the Divine Life, but rather that of mysteries to be received and believed. Not taken from Scripture only, nor from tradition, nor from Councils, these are channels of revelation, but specially from the Church with its authority. Philosophy, as the fruits of reason, would have a similar source of development; these being Plato and Aristotle and their successors. Revelation and reason contain two kinds of knowledge; the first dealing with the mystery of Being, of God, thus to be received by faith; the second the truths of nature and phenomena, these being attainable by reason. These do not contradict each other; they are from the same source of knowledge, from God, the Absolute. In this way a summary of theology would be a philosophical summary of truth also; therefore all human thought may be brought within the range of a true theology. It is theology that is the sum and crown of all science. The line of

thought followed is that of expounding the Bible, the traditions of the fathers, and the conceptions of theologians ; as philosophy the works of Plato, and especially Aristotle. Philosophy is as the body, and theology as the soul ; a Holy Empire and a Holy Catholic Church ; these are as natural and spiritual truths. God is absolute truth. The truth is known as the agreement of thoughts and objects ; God's ideas are the things ; these things exist ; when men think thus, they follow the thoughts of God. Things exist, because, and as, he thinks them. From the fact that God is Truth it follows that He exists ; men cannot deny that truth exists. To demonstrate that God exists is the work of philosophy ; but the intellect fails to do so without the Revelation in Christ. The question of being, or substance, in the individual is raised, and the explanation, given is that it is a secondary substance. This becomes individual, real, having a thisness of character as compared with a whatness in the general and universal, the substance primary. Differences of individuals are to be accounted for by the quantitative divisions of matter, but how such quantities are determined is not explained. One argument for the immortality of the soul is that it can cognise the universal and the ideal, as distinct from the particular and the real. The unity of God, the harmony of reason and faith, as agreeing in the same truths would tend to show that this system of thought is a kind of spiritual Monism.

DUNS SCOTUS, PHILOSOPHER AND FRANCISCAN.

Erigena was an idealist and a follower of Plato. Anselm was a realist, an individualist, a practical man, dealing with the affairs of Church and State. Thomas was philosopher and theologian, a statesman and legislator, a Dominican, with ideals that must be obeyed because they are Divine. Duns Scotus, as a Franciscan, differs from Thomas in spirit and in method of thought ; thus they form two schools within one Church. Philosophy is not so closely united with theology with Scotus as with Thomas ; he recognised the need of Revelation, and that the Bible, tradition and Church are the sources of authority ; and at the same time asserted that these conform to reason. They all come from the same Divine source, possessing the same Divine authority ; but it is still, as with Empire and Church so with philosophy and theology, the difficulty is to find out why, if they agree, they are ever disagreeing and in conflict with each other. This is the chronic

state of affairs during this period of history ; it is a prolonged struggle for supremacy ; it became severely acute in Renaissance and Reformation, and the result was strife and schism, separation and war. The scholastic period is not one of uniformity and of rigid dogma ; Erigena denied eternal punishment, and Abelard asserted that the teaching in Greek philosophy was superior to the Old Testament ; doubts were cast upon the miraculous conception and Christ's resurrection, and theologians exerted all their powers to prove that a Divine Revelation is required. The system of thought of Thomas is a form of Christian Monism in which the glory of God is exalted ; the system of Scotus tends to Pelagianism, to the exaltation of man, of free-will, good works, love and kindness. They both serve God, the Church and their orders ; the differences are functional ; what might be expected in an organic body which has the good sense to recognise that there is room in the universe for all kinds of individual forms. The Franciscans have been men of action, practical, doing good works, seeking the good of the sorrowing and suffering ; the Dominicans, as a type, are said to subject the will to the intellect, the tendency being to degrade the individual and to exalt the order. What this amounts to is that intellectualism in dogma determines the action of the will, then the person so determined is weakened in character ; he becomes the less a man and the more a machine ; he feels degraded, dependent, and becomes unable to act as a free man. It is said that this is the type, as a rule, with Jesuits and Church people ; creeds and dogmas rule the men ; they become slaves, and they are called to serve tyrannous masters. But it may be suggested that intellectual slavery is not the portion of Church people only ; it is well known that there are men whose boast is that by their intellectual freedom they have taken away from themselves the power of free-will ; they hold up their clanking chains and call men to witness that they are determined by evolution and the laws of nature. Men ought to be careful how they permit intellectual dogmas of the faith, or a dogma of evolution, to gain the mastery ; the devil in the one is just as black a devil as the other ; they are both tyrants to be detested and put down. Determinism in the Church, or in an agnostic philosophy, really means that certain wise men have enunciated certain dogmas that are to be received and obeyed by the faithful ; or certain theories that are to be believed and praised above the heavens by men who do not understand them. This is the *slavery of determinism* wherever it is found, in Church, or in the

Agnostic circle, in any society or religion, where the conceptions of certain wise men determine the action of their followers; they are the gods, and the followers are puny creatures, realists and individualists, who are determined, because they will not rise above individualism and realism. Scotus places the power of government in the will as above, or lord over, the intellect, and this is the doctrine of liberty and freedom in God and man. God creates all; He is pleased to create by His free-will, not by any determinism as overruling His will. Whilst accepting this as true, it may not be out of place to suggest that even this form of dogmatism is not quite legitimate; it seems to be trying to prove why God created that which has been made manifest in *à priori* fashion and thus not quite satisfactory. What men have to recognise is that their intellects are limited; that there is a universe of thought within which they can reason freely; but when ultimate concepts are reached then faith or belief is the organ of knowledge. Men require to be careful as to their intellectual assertions as to determinism; free will and determinism are not of necessity opposed to each other; it may be, though men do not at present see how these can be reconciled, that they can be brought into harmony. Indeed, in the light of order and law, purpose and fulfilment, nature and grace, the thought may arise and require consideration, whether order and law, in the fullest conceptions of these terms, do not require to be formulated in a form of determinism that is in perfect harmony with the Divine free-will. What men ought to remember at the present time is not that they know God, or His will, perfectly; they are where the day is breaking upon their sight; the darkness is in themselves, thus the perfect will of God is not within the range of their intellectual vision. This thought is not expressed in favour of, or against, either side in this strange argument; but with the hope that it may receive careful consideration.

This is a brief glance at scholasticism, at empire and papacy, philosophy and theology; quite enough to understand that emperors and popes did not live happily together; and that philosophy and theology were not always upon the most friendly terms. It would, however, be wrong to omit from notice here that wise, brave, invincible doctor, born in the village of Ockham, in Surrey, England, known in the world of philosophy as William of Occam. It is delightful to meet with such a man, in such company, at such a period of history. There he stands, as at the junction of the ways, telling men to consider their positions.

to try to understand what scholasticism means, and what the results will be if pope and Church, emperor and empire, Thomas and Duns Scotus, are permitted to forge upon them their detestable fetters. This Englishman comes from the little Surrey village to meet the champions of the papacy and to tell them that there are still some men left on the earth who will not be subject as slaves, to Church or empire, to universal or particular, to Plato or Aristotle, but who reserve the right to think for themselves on all the problems involved in idealism and realism. His claim to be a philosopher is not questioned by wise men, and the books he wrote on Porphyry and Aristotle confirm his claim. He is said to be a school man, but the picture of the man is that he is in a school that will not hold him ; he is among scholars with whom he cannot agree ; under teachers that cannot break his spirit, or limit his desire to know truth ; thus they must let him go free, or he will bring the school down upon their heads. As a Franciscan he attended the lectures of Duns Scotus in Paris. What, perhaps, interested him specially was all that he had heard of the struggle in England between Anselm and Henry, and in what way the matter had been settled in favour of the papacy. Whilst in Paris a similar trouble had arisen between Boniface VIII. and Philip, King of France. The former had levied contributions in France in support of the Church ; Philip had remonstrated, and as a punishment the king had been excommunicated by the pope. This is another example of Church and empire as one happy school ; they are co-equal powers, only the papacy claims to be supreme. Into this conflict the invincible Occam enters by telling the pope that he has no authority in temporal affairs ; and boldly declares that all who favour such a doctrine ought to be expelled from the Church as heretics. This is a kind of philosophy that common people understand ; and the brave Englishman who thus bearded the pope and his officials is worthy of double honour. It is also stated that a little later a priest dared to affirm that Jesus Christ and His disciples held their possessions in common, therefore ecclesiastical possessions were wrong. Needless to say, to the hierarchy at Rome this kind of heresy was detestable, the poor priest was arrested by the inquisitors and brought to trial. Several of the Franciscans supported Berenger in defending the priest, and William of Occam attacked the pope and protested strongly against his actions. The reply of the pope was the arrest of the Franciscans, as favourers of heresy ; they were cast into prison at Avignon. Knowing that they could not expect justice

or mercy, they escaped and found safety with the anti-pope at the Court of Bavaria. What these incidents prove is that there was no real unity of empire and Church ; and that the Church was in a state of revolt against the papacy. The schools, philosophy, theology, papacy and empire were not happy and content ; even philosophy could not cement together what was mutually repellent ; the ideal might be beautiful in theory ; but, it is evident the papacy was not proving itself to be a Kingdom of Grace, and the empire was far from becoming the Kingdom of God on the earth. Philosophy had asserted the ideal and the ideal had failed ; the realism that ruled men could not reach the ideal, therefore poor philosophy must find another home and truer friends.. This at any rate as a rule can be said of philosophers, as interpreted by the masters, they have sought after truth and righteousness and sought to find the beautiful, the true and the good.. This is another crisis in history, a parting of the ways ; if philosophy remains in the Church it must be in bondage to the pope and the hierarchy at Rome, to tradition and dogma. Philosophy as pure speculative thought had to choose freedom and outlawry, or the prison, the inquisition and the stake. Within the Church there is no room for prophets of truth, for men who love freedom ; but ample room for a Leo X., for corrupt statesmen, proud princes and slaves. True, there is the Church within this Church, the spiritual, the ideal, and the universal ; but this particular, visible, individual body ; this realistic, organic earthly thing is unable to permit freemen, and intellectual thinkers, to live within its bounds. Philosophy as free cannot live in such a home and co-habit with a partner that is spiritually dead. If what is written about Leo X. is true then the papacy in his days had sunk very low indeed. Pagan he might have been, but Christian in spirit he was not ; it has been said that he was more like a priest of the religion of Virgi or Homer, than a priest of the Church of Christ. A worshipper of Jupiter, Apollo and of Venus, but not of Jehovah or Christ. The Caballa and theosophy was preferred by him to the New Testament. He was a student of the mysteries, magic, theurgy, astrology, superstition and charlatanism. If this or anything like this is the result of the papacy and scholasticism, men are not called upon to condemn what produces such fruits ; and it ought not to be supposed that philosophy would recognise, or attempt to justify, what is so shameful. It is necessary to distinguish between pure philosophy and the degraded thing that would try to pass under that name. To begin with, pure philosophy must

transcend what is sensuous ; the heaven where the philosopher lives must be a stage beyond experience and empiricism. It is conceivable that the idealist and the realist may be equally pure and disinterested in their search after truth ; but when a sensuous, carnal, proud, covetous, degraded man, pope, or pretender, puts on the clothes of a philosopher, and asserts that the clothes make the wise man, then an invincible Occam is required to tear the robe from his shoulders, to expose his ignorance, and to make known the fact that the man is a sham.

ROGER BACON, PHILOSOPHER AND FRANCISCAN.

This Roger Bacon, of Ilchester in Somersetshire, England, lived in the days of Henry III. It is said that he was a Franciscan, but this may not mean much more than the fact that he was attached to this school, and was trained therein at the Oxford University, because at that period it was usual for all schools and universities to be in the hands of the Church. The priests were the learned men that could read and write ; the masses of the people received little education except in the churches through the parish priests. He was a great teacher, but not quite orthodox, and it was said he cultivated magic and the black arts. By the head of his Order he was sent to Paris, and for ten years was under supervision and prohibited from writing anything to be published. Pope Clement IV. ordered Bacon to write and to send him a treatise on the sciences ; and the result was three books named *Opus Major*, *Opus Minor*, and *Opus Tertium*. The inference here may be that the heaven of Aristotle and Science was in operation ; there is the decided movement in the direction of the natural sciences, and it is Roger Bacon that leads the way in this new field of thought and work. Philosophy at this stage cools off in its love and service of the papacy and of theology ; and here two streams of thought arise, which become the living powers for the future. It is not to be supposed that the papacy and theology permit themselves to be effaced ; they continue to live on throughout the centuries, but they have no spring of life within them ; they are not fruitful ; thus all that can be said of them is, that as living powers, to take the initiative for blessing to men, they are not worth reckoning upon. To alter the form of conception they have brought forth twin children ; and it is with these that the spirit of wisdom seeks to dwell, knowing the utter hopelessness of expecting any good results from powers so conservative and old. It is not

recorded that Bacon received any reward from the pope for his works; he was permitted to return to Oxford to his scientific labours and philosophical studies. In the *Compendium of Philosophy* he writes freely upon the ignorance and the vices of the clergy and monks, and he duly received his reward by punishment for so freely expressing his views. His books were condemned; he was cast into prison and remained there for fourteen years. If his books were condemned by the papacy, and he tasted the martyr's death, in life, for so long in prison, he is worthy of the high position he has attained as an English philosopher. The work the *Opus Major* is divided into six parts that are published; the seventh is Moral Philosophy. Part I. treats of the causes of error, these being authority, custom, unskilled opinion, and ignorance under pretence of knowledge; the last being the worst, and the cause of the others. Part II. deals with the relations between theology and philosophy. True wisdom is to be found in the Scriptures; and the purpose of philosophy is to rise from imperfect knowledge to a knowledge of God. Greek philosophers received direct illumination from God; and apart from this they could not have attained such wonderful results. Part III. deals with the use of grammar and a true science of language for the comprehension of the Bible, and philosophy. Practical tests, accurate thinking and competence being necessary in a translator to translate works. Part IV. is an elaborate work on Mathematics, as the alphabet of philosophy; the thought being that all the sciences rest ultimately on mathematics, and that they progress when subsumed under mathematical principles. To prove this he deals with geometrical figures and laws of physical forces, light, the ebb and flow of the tides, and the motion of the balance. As related to philosophy his view is that mathematical knowledge is essential; and, it is said that his remarks upon geography influenced Columbus when thinking upon the discovery of America. Part V. deals with optics and perspective, the anatomy of the eye, reflection and refraction, mirrors and lenses, and with psychology as founded upon Aristotle's *De Anima*. Physical action is impression, the transmission of force in lines. Metaphysical problems of force and matter; the logical doctrines of universals and individuals; with a general theory of knowledge. Part VI. deals with experimental science. The two methods of knowledge are argument and experiment. Argument is not sufficient, it may decide a question, but will not give

the satisfaction which is obtained by inspection. Experience is of two sorts, external and internal; the first is experiment, but this fails to give complete knowledge of sensuous things; much less of what is spiritual; inner experience is the illumination of the mind by truth; and, of this there are said to be seven grades. Experimental science is not the same as the speculative sciences, or the arts; it verifies conclusions; it discovers new truths; it investigates the secrets of nature and opens up to view the knowledge of past and future. The investigations upon the rainbow are said to be excellent examples of inductive research. The *Opus Minus*, it is said, contains an account of the vices of theology, and deals with speculative and practical alchemy. The *Opus Tertium* deals with grammar, logic, general physics and moral philosophy. The fame of Bacon rests on his discoveries; he had a conception of the telescope which did not prove successful. He was credited with inventing gunpowder, but this was known by the Arabs before the days of Bacon.

GIORDANO BRUNO, DOMINICAN, PHILOSOPHER AND MARTYR.

This Italian philosopher entered the Dominican Order when young, more, it is supposed, from his keen desire to gain knowledge, than from love of the religious life. He travelled through Europe, spent a considerable time in England, lectured at Oxford, was invited to go to Venice, was arrested there, tried by the Inquisition, was in prison for years, and at last was burnt at the stake in Rome in the year 1600. The philosophy of Bruno was almost lost; it has now been recovered; and the result seems to be that he is prized highly as an acute independent thinker, familiar with works on all kinds of philosophy. He was leader in the revolt against scholasticism; one whose spirit was in harmony with the great teachers in Greek philosophy. His writings are a *Treatise in Support of the Copernican Astronomy*; *The Expulsion of the Triumphant Beast*, a Satire; *The One Sole Cause of Things*; and, *The Infinity of the Universe and of Worlds*. His line of thought tends to pantheism; the universe is infinite and one; God and the universe are one and the same Being. He is Cause and Soul of the world as immanent in it, and governing it from within. The universe has no end; the world has a beginning and an end. In these concepts there is the universal and the particular; the one and the many; the noumena and phenomena, as manifested in genera, species, laws and relations. All nature is conceived as living; there is

no destruction or death. God is substance as the source of all phenomena ; matter takes manifold forms ; there is body and soul. Reduced to the ultimate form the result is the monad : the monads reproduce themselves like living cells. The Monad of all monads is God. Matter is the monad by external movement as in the inorganic world. By life and thought there is concentration into living monads. Evolution is life from the centre ; life is duration ; and death is concentration, and preparation for another cycle of creative manifestation.

JACOB BOHME, SHOEMAKER AND MYSTIC.

Philosophers seek after wisdom ; the light within which they seek to walk is that of truth ; they would banish the darkness, set the universe of thought in order, and in the light of wisdom attain to scientific knowledge. The ideal is there ; it has to be found ; and, it is a real road in which philosophers must walk if they would attain to wisdom. They seek to know truly ; it would be unreasonable to suppose that there is anything wrong in seeking to attain to true knowledge. But, practical men, society, the State, may say, knowledge, wisdom, truth, are means for an end, and philosophers lay too much stress on knowing ; they tend to make it an end, in itself, and think that the sum of all good is knowledge. Men think that knowledge is the means by which they know how to regulate their lives ; place society in fair order ; and rule over, govern the ignorant, who have little knowledge. The classes, known as rulers, statesmen, kings, emperors have their ideal ; it is to rule, to govern well, or according to law, by autocracy, aristocracy, or democracy. The ideal is there ; these men ought to know what they wish to attain unto ; they have tried all forms of government as real efforts to gain their ends ; but they have failed ; they do not know why ; they are all at their different schools ; poor scholars they have been, and the ideal seems to be as far away as in the days of Nimrod, the mighty hunter of beasts and men, whose method was hunting and harrying, subduing and keeping subjects down by autocratic power. It has so happened that during history there has been developed among men another ideal ; it has been whispered to men for many centuries as by a still small voice from Heaven ; and what it says is that the way of knowledge is vain in itself and that the ethical, the way of the State, must fail ; they are self-centred and self-asserting thus it is impossible that they can attain to their ideals by the methods they have followed. This

new ideal is known as the way of Grace ; it is specially revealed and made manifest in Jesus Christ ; it has been reproduced in men by the Holy Spirit and given to the Church as an ideal ; the men in the Church named elders and bishops were possessed by the Roman ideal of law, subjection, service ; thus they failed to see the ideal of Grace ; they degraded it, and made it like an autocratic State with all its pomp and glory. The ideal is there ; but these realistic minded men failed to realise it ; that real way will never lead men to the ideal ; it is an apostasy because it has set up an idol and rejected the ideal. These are the varied forms of philosophy that have been under consideration ; they have taken many shapes, but what may be observed is that all these wise men have been seeking after what really exists, but they have failed to find, because they have not been seeking in the right way and by the divine means.

There is another type of thought which has not received attention, as related to philosophy ; it is not a common one ; but it is recognised by philosophers in their histories, and thus a few words about mysticism will not be out of place. There are forms of mysticism that are purely intellectual, such as the theosophies of the East ; when it takes a practical shape then it will be degraded into magic, necromancy, spiritualism, hypnotism and kindred forms that are utilitarian in their order ; it may become, if not theological, then faith-healing, religious forms, and even aspiring to be Churches of Science, etc. There is, however, a purer form as represented by those who have remained within the Church, and have been to it as its very spirit. Take away from the Church its poets and prophets, seers and mystics, then indeed it would have been dead ; the living water would have ceased to flow in the garden of the Lord, and it would have been an awful desert wherein no spiritual life would have been found. Had the Church desired and prayed for the mystic Spirit and for mystical men, instead of philosophers and rulers, then they would never have failed to find within the Church ministers and missionaries, leaders and comforters, wise men and rulers. They foolishly, very foolishly, carted the rubbish of earth and placed it over the living springs ; and then they wondered why there was so little spiritual life in the Church and why men were earthly and carnal, and sometimes devilish in their lives. Jacob Bohme is a type of the higher class of mysticism that has been the source of so much blessing to the Church ; there are many others, greatly *varied* in their modes of thought ; but whether they come as

the dew or rain, they bring blessings with them, and the blessings they bring remain as means of blessing after they are gone. The parents of Jacob Bohme were poor; he was only a poor shoemaker by trade, thus not the kind of man, or of the class, out of which men expect prophets, seers, and students of the mysteries of God to arise. There are two strange points about Bohme, one being that he should become a mystic and a philosopher, and, that philosophers should count him worthy to be numbered in their company. It is stated that the mystic was charged with heresy before the Municipal Council of Gorlitz by Pastor Richter; the fathers did not think that his crime was a very serious one, so they dismissed him with the kindly advice not to meddle in such matters. This gentle mystical shoemaker had no inward monitor like Socrates; and no angel voice to talk with him like Swedenborg; the method of the Spirit in him was by illumination; he saw visions and told men what he saw. His method of explanation is that he saw into things, discerned their mysteries, and discovered the causes of contrasts and what was discordant. The root of the mysteries lay in hardness and softness, severity and mildness, sweet and bitter, love and sorrow, and heaven and hell; these he saw in their origin; he described their issue, and tried to reconcile them in their eternal results. He saw into the being of God, and the becoming, or birth of the divine manifestations. Nature lay unveiled before him, and he saw into the heart of all things. His book was himself, as a microcosm universe, and the threefold life was the mystic vision. He confessed that he was a poor mouthpiece to express what he saw, but maintained that he did see with a pure Spiritual vision. In his life there are three periods of authorship. 1. The pursuit of the divine Sophia, a study of God in the Aurora. 2. Astrologia, or Cosmology, the manifestation of the divine in the structure of the world and man. 3. Theologia, or the life of God in the soul of man. The *Mysterium Magnum*, is a spiritual commentary on Genesis; and *Von Christi Testamentum* deals with the Sacraments. As might be expected, philosophers do not quite understand the philosophy, and theologians do not approve of the theology. The method of thought is strange to them; they have no school in which to place him; they say that he is neither idealist nor realist, but an actualist. In the hidden life of the Godhead there is attraction, diffusion, and the resultant is the agony of unmanifested Deity.

There is transition by an act of will, the Divine comes to

Light, and the Triad is manifested as Love, Expression, and Visible Variety. From the Divine *Ungrund*, substance, only good is manifested ; but there is good that abides and good that falls—Christ and Lucifer. Good and evil are from one source as the factors of life and movement ; and the issue will be the victory of good over evil, and of love over hate. A writer expresses his thoughts of Bohme thus : “ The seer divines that visible things contain a great mystery, and his desire is to unravel it. He studies the Bible, prays for the enlightenment of the Spirit and his prayers are answered. God shows the inner centre of mysterious nature ; and the innermost hearts of creatures at a single glance.” What he saw is written in the book *Aurora* ; and it was by this book he became known as the German philosopher. The book is said to contain heresies ; but wherein they are heresies he does not know, but his enemies do and thus they persecute him. From the preface to the end, orthodoxy and ancient and modern speculations are found side by side. The way to become a philosopher is to fathom the nature of God and of things, by prayer to God for the Spirit who is in God and in Nature. By the Spirit’s teaching, illumination is given, and there is penetration into the body of God, who is Nature ; for the Divine Spirit dwells in the whole of Nature as the human spirit dwells in the body of man. When enlightened, then, there is revealed the duality already referred to ; everything that lives contains these contraries. Things neither good nor bad, warm nor cold, are dead. God without the Son is as a will that desires nothing because it has everything ; a will without a motive, a love without an object, a powerless power, a centre without a circumference, a light without brightness, a night without stars. God the Father and the Son is the Living God ; the Spirit is the perfect Being. The Son is the self-centred infinity, the heart of the Father ; the Light that illuminates space ; the nature that lives, feels, suffers and dies and is again revived in men. The essence of God is Unity ; the Son comes from the Father as secondary. First nature, then mind ; first will without an object or consciousness, then the conscious will. Here also in this realm of the mystical men may say there is an ideal and the mystics have been following in a true and real way to find it. Wisdom is justified of all her children ; and it may be that of all her children the mystic one is the more just, pure, peaceful and loving. Men do not understand the mystic spirit, and it would be very strange if they did ; but surely in this brief sketch of Jacob Bohme it

can be seen that all philosophers at their best, their highest, are in sympathy with Jacob Bohme, and he, at his best, is trying to harmonise what to them is so diverse; they sometimes soar in their flights into the region where he delights to dwell; thus it is conceivable that philosophy and mysticism are following after the same ideal. The stage of thought, at present, for philosopher, statesman, theologian and mystic, being that they are all travelling by varied forms of realistic roads toward a goal to which they hope to attain. They do not require to leave their own pathways to instruct, despise, or revile each other; they may be nearer the mountain top than they think; let them begin to conceive it to be possible to suppose that when they arrive there the result will be as with Peter, James and John; Moses and Elias will be there also, and the Lord and Master of all thinkers, lawgivers, reformers, legislators, rulers and mystics, will be in the midst in His glory, transfigured in the light of truth and wisdom.

TOMASO CAMPANELLO, PHILOSOPHER AND DOMINICAN.

This philosopher is another thinker who could not endure the fetters of his Order. His voice is an outcry against the papacy and its bondage; thus he finds himself unable to endure the scholastic theology and the authority of Rome. Being a keen disputer he exposed himself to the vigilance and the hatred of the orthodox party in the Church. He had to flee from Naples, was involved in a Neapolitan conspiracy and was in prison for the long period of twenty-seven years. He was accused of heresy, tried five times and tortured seven times; and, it is said, he was accused of writing a book that was published thirty years before he was born. Pope Urban VIII. liberated and treated him kindly. He was persecuted by the Spanish Government, went to Paris and died in the Dominican Monastery of St. Honore. His works are upon astrology, philosophy and metaphysics. His work on the monarchy of Spain is considered valuable, as it gives a sketch of the state of the world when Spain was at the zenith of her power. In his philosophy Campanello may be said to take the individual attitude, rather than the universal, as found in the works of Bruno. In spirit he is a Greek sceptic, seeking for a theory of knowledge which he finds in experience, reasoning and empiricism. Objects are perceived by the senses, the external is discerned by the inner sense of consciousness; and it is reason that transforms the ideas into knowledge. Man

may doubt his senses ; but he does not suspect his inner sense, as active in knowing, thinking and willing. Man has existence and he has limitations. The man is limited by being ; by the objective world ; thus the ego and the non-ego. Being, thinking, conceiving, are forms of existence, they are known by analogy ; they have the same origin. Human knowledge is not complete ; and even if correct it is limited. For man to know absolutely he would require to be the absolute Creator. Philosophy seeks after the ideal ; the ideal is pure science ; thus principles derived from reason, or the result of reason, are more certain, and have greater authority than experimental science. To exist is to proceed from a principle and to return to it again. It is essential for existence : 1. That the being is able to exist. 2. That there is an idea in nature from which being becomes real and is realised. 3. A desire or tendency, in the being seeks to realise its existence. These represent power, knowledge and will, and these are the principles of relative being. The supreme unity of these are to be found in God as absolute Power, Wisdom and Love ; and these are found in man and are as the image of God. The universe may be likened to a hierarchy, as mental, angelical and metaphysical. The eternal is as mathematical ; the temporal is the natural world. These all participate in the Absolute ; they reproduce Power, Wisdom and Will. Every being comes from the Absolute and returns to it. In this sense all creatures are God's creatures in love ; and all religions express the ways by which the finite seeks to find the infinite life that is in the Creator. Non-being is the negative of God and of good ; in man it is sin and evil ; it is the horror of darkness and of ignorance. Religion is the universal ; it is divine essence as theology ; thus it is above philosophy as God is above man.

It is here assumed that the scholastic period of philosophy may be conceived as coming to an end with Campanello, and this is done for two reasons ; the first being that the philosophers from Erigena to Campanello, as a rule, are men belonging to the Dominican or Franciscan Schools, monks, or servants of the Church, and thus closely connected with the papacy, with theology, and with the Kingdom of Grace in Christ, in the Church of which they are members. The second reason is that scholasticism as a system has come to an end ; from Roger Bacon to Campanello philosophy was more and more estranged from the Church, until at last philosophers found themselves unable to live under the papacy, or if they did, what they had to expect was

persecution, the prison, torture and the stake. Reasons have been given suggesting what the papacy claims to represent, as the Church of Christ ; it is nothing less than the Kingdom of God, and of Christ in Grace, and the pope is the vicar of Christ in this sense upon the earth. The questions men will ask are not whether explanations and excuses can be found which will make theories and facts agree ; but has the papacy throughout its history had a true conception of its position in the world as the Kingdom of Grace ? Has it tried to live up to the ideal, as conceived in the light of the Beatitudes, that blessed state which is fundamental in this realm of Grace and faith, life and action ? In thus singling out the papacy it must not be supposed that other branches of Christ's Church are omitted ; they also have to test and try themselves by the same standard ; the reason why the papacy is specially kept in the forefront is because it makes such exclusive claims as to its authority ; and because it claims to be the true Universal Church. The questions to be asked are these : Has the papacy lived in the lowly poor spirit to which the Inheritance of Heaven is promised ; or, has it lived for self, with a proud spirit, thus reducing the ideal of the Kingdom of Grace into a secular kingdom of this world ? Have popes, prelates, and priests lived in this world in that spirit which mourns and is sad, because sin has been regnant, and because men have everywhere been full of sorrowing and suffering ; or, have they been regnant in power, wealth, and culture, enjoying to the full the good things of this life ? Has the papacy in all its transactions, secular and sacred, manifested the meek and gentle spirit ; or, has it shown a most persistent spirit of self-assertion against rulers and peoples, wherein it could not be satisfied unless, and until, there was given to it power, authority, and absolute jurisdiction ? Has the papacy hungered and thirsted after truth and righteousness ; or, has it been intolerant, presumptive, domineering as to creeds and traditions, suspicious of the Word of Truth and guilty of taking it from the people, thus preventing men from coming to Christ, the Righteous One by the way He has appointed for their guidance ? Has the papacy been blessed, as being full of mercy and compassion, and ever ready to forgive ; or, has it been unmerciful, cruel, unforgiving, full of envy, strife and bitterness, and even malignant in its actions against those who were under its care ? Has the papacy, as recorded in history, the name of being pure and good, moral in the highest sense, not in legal forms, but

bearing on its face the reflection of the image of God, the Holy One ; or, has it such a black, dark, horrible record, that when men read the story of the papacy they turn from it with horror, declaring that as a method of government it is no better than the despotisms of the East ? Could men say honestly that the papacy has been a manifestation of all that is beautiful, true, good and gracious, representing God, living at all times, and under all conditions, in the peace-loving and peace-making spirit of Christ : or, is the record of strife, hatred, war and evil doing so bad that men would gladly see the book that contains the record sealed and cast into the depths of the sea ? Has the papacy been persecuted for righteousness' sake, and being reviled has it responded with words of love and kindness ; or, has it persecuted and put to death those who loved truth and righteousness ? The reply is recorded in history ; reference has been made to Bruno and Campanello ; the story of Copernicus and Galileo is not forgotten ; Jerome of Prague and Huss, the Waldensians, and many others in many nations remember the inquisition and the papacy, and the terror which such powers inspired among the masses of men. If it is so that men think of the Kingdom of God, and of Grace, as that of Divine love and sacrifice ; then do they think of the papacy as if it were a government that rules by fear and terror ? It is not to men that the papacy will be called to give an account of its stewardship of the Kingdom of Grace ; the question will not be what men have said, and in what way they have asserted lordship ; but, have they loved, obeyed, been watchful over the flock and been found walking in the footsteps of the Master, Lord and Saviour, in His Kingdom of Grace ?

CHAPTER V.

MODERN PHILOSOPHY.

THE line of thought that has been followed appears to conform to the method of Christ, that order of development found in Nature, Man and in the Bible. The philosophy of Greece is a wonderful revelation of the intellectual spirit, as preparing the way for the coming of Christ. The methods of Christ and of the Spirit are found in it; yet men are left free to seek for truth and wisdom as if they alone were carrying out this mighty work of revelation of the Spirit of Christ, in what men say is earthly wisdom. The philosophy of the Roman Empire is more remarkable still; it is so different, and yet it is what humanity requires; it is what brings development to manhood in the world, and at the same time there is poured into this manhood all the past in history, all the wisdom of Grace; and that unique revelation, in a special form, of all that was involved in Israel. Above all wonders there is that story of Jesus Christ, the Saviour, the Son of God; and, in what way, by his Holy Spirit, Grace and Truth, in the Kingdom of Grace, as introduced into the mighty Roman Empire, lived and survived what appeared to be the mightiest Empire on the earth. The Roman Empire persecuted, the Church determined to destroy it; the Spirit of God made persecution the means of blessing; thus whilst the Empire fell to pieces, the Church prospered and extended even beyond the lands where Rome held imperial sway. The philosophy that is in some sense linked with the Church and the papacy, requires careful consideration; the subject, it must be confessed, is a very difficult one, thus special guidance will be required by all students who turn their attention to this subject. The problem of modern philosophy is very complex and difficult; there are so many philosophers, and so many forms of philosophy that require attention, that it is not possible to deal with them all.

the utmost that can be attempted is to try to find, and to indicate, in what way there is development according to the method of Christ. It will be taken for granted that the pure speculative spirit of Greek philosophy is in a measure understood; and that in this realm modern thinkers do not surpass these masters. The forms they use may be very different, but they go no higher, nor deeper, neither do they find a greater circumference, in their methods of thought. In like manner as to scholastic wisdom; the Neo-Platonic philosophy, theology, and the philosophies of the schools; these are not desired, and they will not receive attention in modern schools of philosophic thought. The break in the continuity of philosophy, if not complete, is so great that philosophers seem to conclude that it is a waste of time to take up the problems of the past, as related to theology and scholastic philosophy. It is not suggested that these subjects are not studied at universities and in theological colleges; but simply that as problems for advanced thinkers in philosophy they are considered as of no value. The lines upon which modern philosophy work are said to be inductive and utilitarian; they are means by which knowledge is gained; what constitutes knowledge; the relations of knowledge as real and ideal; scientific knowledge as attained by experiments; critical and ideal philosophies; and, last, but not least, the systems of thought associated with the names of Comte and Spencer. The object in view is not to expound these philosophies, or express an opinion on their value, but to bring them into the light as to their leading conceptions; to lay them at the feet of the All-Wise Master, and to ask Him to be pleased to show in what way His method illuminates them and makes them live as the work of His Spirit. To such a service wise men ought not to have any reasonable objection; it is what they desire; and, perhaps, they also are beginning to see that unless Divine Wisdom comes to their aid, the prospects for the future are not bright or hopeful.

FRANCIS BACON AND THE INDUCTIVE METHOD.

An authority upon the history of philosophy, when beginning his remarks upon Bacon, writes as follows—"In the evolution of philosophy, as in the evolution of an organism, it is impossible to fix with any precision a period of origin, because every beginning is also a termination and resumes the results of a whole series of preceding evolutions." It can easily be seen that this is so as related to scholasticism as a system of philosophic thought.

From Erigena to Duns Scotus there is the flowing tide that builds up the papacy and the empire; these being developed into their definite forms, they get into rigid conditions, the result being that an opposite spirit appears; what has been done is criticised and analysed; if the form is true and good it will serve and be useful; reproduce itself; but if there is failure, intellectual and moral failure, then unconsciously amid the seeming permanent, but ever-changing conditions, there is a new conception; a development in the womb of time; another effort to attain the ideal; a new birth, new movements and the manifestation of another series of divine ideals in the world. The conception here is not that of naturalistic philosophy only; it goes very much deeper; it is the Spirit of God as immanent in Nature, and in Man, as carrying out the Divine purpose in Grace in a way that men are only beginning to conceive as possible. The good Spirit of Grace is in every stage of development; God worketh; the Spirit is ever working, and the method of work is very wonderful. It is not what men only may study with profit; it is what the angels may desire to know, as new methods of Revelation of the Will of God.

Philosophy, it is suggested, changes its method with the coming of Francis Bacon. As a general rule the method of the past had been said to be deductive in its order; meaning that wise men asked themselves what they knew, and then advanced to enquire in what way they could express their thoughts to others. Socrates is an exception to this rule; his method is that of critical enquiry, his object being to prove men, to teach them how little they knew, and how careful they ought to be to define clearly the knowledge they thought they possessed. This, however, is the grave charge that is brought as a rule against the ancient philosophers: they are deductive and metaphysical in their methods; thus they fail because there is want of verification; and assumptions are made by them that they cannot possibly prove by the reason. This feeling existed in the days of Bacon; it still exists, and although wise men assume that they know better what the true method of philosophy is, there is still the old complaint that philosophers tend to the deductive method and to metaphysics; and that it is because they do so that they fail in their efforts. Philosophy if true to itself, and its mission of seeking truth and finding knowledge, must keep all avenues open on the way that leads to Divine Wisdom; if it fails to do so then it becomes a particular school, a mere

branch of the tree of knowledge of good and of evil, and it is not worthy of the name of philosophy. But why waste time with metaphysics and evil, when the knowable, the useful and the good are being called for in this world so urgently? The reason is plain: men now have to do so; they made the fatal choice to seek to know good and evil; these are interwoven now, and the problems of life cannot be solved except by patient enquiry. If induction and deduction, faith and knowledge, minister to this end, then they must all be used; and, every philosophy must fail that sets up barriers where they do not exist, or attempts to override limitations that cannot possibly be overcome. There are many questions that philosophers ask about truth, knowledge, virtue, utility and morality. Whence are they derived? When have they been made manifest? Why is there apparent purpose, plan and design in what is known? What are knowledge and truth, and what are ignorance and error? How or by what means is knowledge to be gained and how verified as truth? Who is this creature man endowed with such powers? Why is he what he is? What is he as correlated with Nature, man and God? Whereunto will he develop? Upward to heaven and the angels, or downward to evil, disease, death, and the grave? Whither is he destined to go, and to live, if it is really true that there is in him the seed of immortality, the spiritual, the life of God that cannot die? There are many other questions that wise men will enquire into when they realise how great and wonderful is that inheritance with which they are endowed. Will they not ask why the Divine Spirit is moving them to seek solutions for such problems? What God's purpose of Grace for mankind really means? How it has come about that men have made such mistakes during their history? In what way all that has taken place is going to develop into the highest good, and reveal to men the wisdom of God? Many wise men have decided that they can see no practical use for such enquiries, and that they will not follow what they consider must be fruitless. They are free so to choose and act; but they ought not to set up their conceptions in utility for other people; because if they do they will repeat the story of the papacy and the results would not be the freedom of which they dream; the enlightenment they think they hold in their hands for men; but assuredly, as proved time after time in history, the end would be degradation, darkness, demoralisation and death. It does seem absurd to suggest to philosophers, wise men, that they ought to be patient and tolerant

above all other men ; but they also require to lay this lesson to heart, and ever remember that as wise men they are called to rise above schools and parties, and that their portion is the universal, that which includes all realms of thought.

It is generally accepted that Francis Bacon is the originator of what is known as the inductive method of thought. He insisted on experiments, details and analysis as the right way to attain to the knowledge of nature. It is stated, however, that he was opposed to Copernicus and his theory of the solar system ; if this is really so, then it would prove that he had not mastered his own method of thought ; that he did not fully comprehend the reasoning of Copernicus ; and that he did not patiently enquire into all the facts before arriving at a conclusion upon what is purely scientific in its order. Copernicus had followed the inductive method practically and verified the facts by deduction ; whilst Bacon, not knowing all the inductive stages of thought, erred by following his own deductive process of thought. Further, the wise inductive theorist erred as related to the problem of heat, he sought to find out its nature, not knowing that it is a mode of motion. These instances of fallibility are given, not to depreciate Bacon but to show that even infallible methods are not perfect in the hands of ignorant, fallible men. There may be men who worship induction, as the infallible god that cannot err ; yet they may fail to conform to the rules of their god and theorise deductively in the most extraordinary manner. The strange thing is that they may become apostates to induction ; set themselves up as deductive all-wise gods ; expect that men will fall down and worship the god they set up ; and are grievously offended because they are not accepted at their own valuation. This matter is now better understood ; wise thinkers follow induction, analysis and experiments, thus discovering all relations and details, causes and effects, antecedents, sequences ; and then they reverse the order, there is deduction, hypothesis, and verification by mathematics, or in other ways, and thus agreement, unity, and harmony are found. When scientific men inquire into a subject ; they try to form a hypothesis that will reconcile all observations, calculations, and all related facts ; if these agree the hypothesis is said to be good ; but if by further inquiry and experiments facts arise that the hypothesis fails to include, then another hypothesis is required. When a hypothesis includes and harmonises many facts, then it is elevated into a theory ; and when the theory is conceived as verified then this

conception, the order of the facts as known by intellectual reasoning, is said to be a law of nature. These are the steps taken by scientific students in the physical world, as illustrated by chemistry ; or by the correlation of the physical forces ; or in the sciences of physical life. The hypothesis used is the means used to try to understand the facts ; the theory explains the relations and conditions ; the order is seen intellectually, and law ends the inquiry and discussion. This is how by induction, experiment, and deduction, all the facts are known as related truths ; but there remains one fact not included in the relations ; it is that mysterious substance, or reality, which most certainly exists, but which the reason of man cannot relate or condition. If this process of scientific discovery is clearly understood, then there ought not to be difficulty in apprehending the difference between the sciences and philosophy. Galileo was a scientist when he reasoned upon the laws of motion ; when he conceived the unity of the laws of the solar system and perceived their harmony, he was a philosopher. When Newton discovered the law of gravitation, the laws of motion as operating in nature, his work was scientific until the proof was complete ; he was an inquirer, he attained to scientific truth ; but he was a true philosopher when by applying these laws he said they were universal ; and the greatness of his wisdom is seen when he confessed that he did not know what gravitation is, and could not conceive in what way any man could do so. The meaning here is plain ; just as the chemist ends in substance, reality, so Newton with motion and its laws ; the ultimate thought is energy, as reality, and there the reasoning ends. It is not to be assumed that Bacon had attained to the knowledge of these truths ; what he did was to point out to men the better way of inductive inquiry and experiment ; he personally failed to follow his own rules ; yet it can be said that by following science, and a true philosophy, such results as these have come out of the sevenfold heated furnace, and the pure gold of truth can be tested in this way. One statement credited to Bacon is, that physics is the mother of all the sciences, including ethics and politics ; and, that all the sciences are derived from natural philosophy, set in order by classification, and then they return again to natural philosophy. This would be the naturalistic order of explanation ; and, in a sense, it is the order of discovery ; but in another sense it is safe to assert that neither science nor philosophy would ever arrive at their goal if thus limited. Bacon calls his method that of the art of the interpretation of nature, the way

being that of adding fact to fact by analysis and experiment, by generalising particulars and by rising from the details to universals. His method of explaining in what way men made mistakes, and believed what is wrong, he illustrates by systems of idolatry; there are idols of the tribe, of the den, of the forum, and of the theatre; these being schools of thought in which men are trained, and they remain unconscious of the fact that they are idolaters. The idol of the tribe, it is assumed, is that of dogma or tradition; of the den, as the gods in the minds of men; of the forum, as society, and language; and of the theatre as schools of thought. In his *Organon* there are the following thoughts as to development: 1. Phenomena are to be found in the manifestations in nature, in all modifications and varieties in the realm of natural history. 2. A form of quality where it exists is in anything permanently. 3. The latent process is the secret invincible power that tends to progress and changes, to a law of continuity in time. To know the relations between time and change would be to know the latent process. 4. The latent scheme in nature is found in crystals, plants, animals and man. The order of advancement by man in knowledge has been by negations, ignorance, and exclusions, to arrive at positives and affirmations. The interpretation of nature is to be done in two ways: 1. By finding axioms from experience—induction. 2. By deriving new experiments from axioms—deduction. In all this it is to be seen that he urged men to gain knowledge by the patient interrogation of nature; and, placed in secondary order what is conceived to be the ideal, or subjective method of philosophy.

HOBBS, PHILOSOPHER AND POLITICIAN.

This writer is numbered among the wise men because he wrote, *The Elements of Philosophy of the State*, *The Leviathan*, *Human Nature* and other works. He is not a philosopher like Plato or Bacon, but he is a type to be studied, because he conceives that in his thoughts he follows the inductive method. The object specially kept in view in philosophy of the Hobbes type is to find out by what means knowledge is attained, beginning with experience, passing on to psychology and to philosophy. Here the problems of substance and metaphysics are excluded; ideals are banished from view and only what is real as gained through experience is studied. Scepticism in philosophy is with Hobbes akin to atheism and materialism.

This is not a pleasant or profitable school of thought to attend ; those who have followed it have not been numerous ; and, in its grossest aspects of materialism it is now practically unknown. If induction is to have its opportunity in the theatre of life, then this is where it could find a place ; that is to say, if men wish to be childlike philosophers, to believe in the senses and in the sensuous, then let them begin as children do by believing in the material things that can be seen and handled. These are facts of experience ; and a Hobbes may conceive them to be important since they lie at the roots of all knowledge. As already pointed out, philosophy leaves this realm to conscious experience and to the senses ; this matter is not worthy of discussion ; it is accepted by all thinkers ; the philosopher sees with his intellect, not with his eyes. If the sceptic places undue importance upon the things seen and felt, then there is nothing to discuss about except this : that as a materialist, a thinker makes too much of matter ; he cannot well sink lower than this, if the mere physical is as father and mother, and no higher parentage is to be claimed. Still there is a fitness in the order ; this is where life begins ; it is real ; and it has to be recognised. Having agreed thus far with Hobbes that there is an external physical world, it is not necessary to follow him when he declares against the existence of innate ideas, of revelation, or of anything supernatural. He looks at things as he sees them ; and, if he decides that these cannot exist, then it is useless to reason with him ; the things tangible and visible are his tests, to begin with, and it would not be easy to prove that sense impressions are supernatural, seeing that the natural and the supernatural have not been discussed or defined. Man does possess faculties, that is to say, sense organs, powers of body and mind ; but these are not knowledge ; they are the faculties by which knowledge is gained. What this would amount to is that physical responds to physical, and that there is correspondence as between man's body and nature. If an idealist were to say that in this fact he could discern the equivalence of innate ideas, of an ideal, the realist of the materialistic stamp would probably call him a fool to think such thoughts, and that this is not what he means by innate ideas. Further, with regard to revelation and the supernatural, the idealist might hint, just to tease his friend, that every image, idea and thought was to him a revelation because they came to him revealing something new and true ; and supernatural because he could not explain how these things, changes, took place, and had never found anyone, but a

gross realist, who said that they did, though they might change the form of names and say that what is meant is intuition. The body has powers of nutrition, of generation and of motion; and the mind has powers that are cognitive, imaginative, conceptive and motive. All this being quite true, what the scientific man wants to know is not the simple statement of facts, but the order in which these take place, the method of development; thus he could put a thousand questions to the materialist that could not be explained by materialism. The cognitive is said to be conceived within as thoughts attained; the mind has been constructed out of sensations and impressions and not out of any spiritual power pre-existing and apart from the senses. Motion produces motion, images are formed, that is transformation from sensation to feeling, feeling to thought; but it does not follow that the sensations agree with, or correspond to, external qualities; they are modifications of the sentient being. Imagination is only a decaying sense losing power; memory is the sense impression fading away as a record of the past. Imagination and memory are one, with different names, as united together by the association of ideas. Thoughts can only deal with the finite; thus the questions of the infinity of God, and of eternity, are not worthy of consideration; they are superstitious, deductive imaginings; thus unless it can be proved that they can be perceived by the senses, subject to sense conditions, they are not to be permitted to enter this new palace of wisdom that materialists are going to set up in the earth. There are, it is admitted, two kinds of knowledge, that of experience as gained by the senses, imagination and memory; and there is scientific truth as attained by the reason; but, the latter is an outgrowth of the former, and, in its kind, is no more spiritual than what is sensuous. Hobbes, as politician, it is not necessary to consider; he is a monarchist, an expositor of morals and politics. He does not justify tyranny; but in this matter he is certainly the devil's advocate; he thoroughly believes that men and nations are utterly selfish; that they only seek their own good; that they hate their neighbours; and he seems to have no doubt that men, and states, will continue to exist hating one another until the end. If the father of the inductive method of thought and of modern science and philosophy is Francis Bacon; then the father of agnosticism, of materialistic psychology, of utilitarianism, scepticism and pessimism may be said to be Hobbes. His children are numerous, it is certain they follow his example; and they have proved them-

selves to be famous scholars of the same detestable school. Is it because the taint of materialism is abhorred by thoughtful people that agnostics do not recognise their relationship with Hobbes? They are really very ungrateful to honour a Lucretius, or a Hume, when it is Hobbes that truly represents their materialistic conceptions and reveals the spirit in which they think and express their thoughts.

LOCKE, PHILOSOPHER.

Here it will be necessary for the purpose of concentrating the remarks to be made upon schools of philosophy, to take types from the schools, to indicate their thoughts and shew their tendency. It is Bacon with his special conception of the inductive method that may be said to lead to the particular and the universal in modern philosophy. Hobbes follows with his realistic individualism, and the child of Hobbes with the finer traits of Bacon, are to be found in Locke. It is here suggested that induction, materialism, agnosticism, or realism, may be given to the philosophies of this age; these conceptions are in their blood, but the children will be like and unlike, just as men may find in human families. It is not to be supposed that the children will attend the same schools, or take the same names; indeed, they may appear so very different that strangers will declare that they cannot belong to the same family; the strain in the blood may be called scientific induction, realism, idealism, or any other name, but what they are all aiming at is scientific knowledge by the inductive method. Hobbes, as the founder of a school, enunciated his thoughts in a form that shocked respectable people; they detested with or without reason, atheism and materialism, and it is hopeless to expect that the masses of the people, educated, or uneducated, will take to what they think is unreasonable. Hobbeism, in this sense, is like a virulent disease. It creates the spirit of opposition; the struggle of life and death begins and in modern phraseology the phagocytes in the blood of a nation surround the deadly microbes, isolate them and cast them out of the body. The virus is deadly when it gets a lodgment, and gets into the blood; and upon the whole it may be better to strangle Hobbeism and not permit it to live than to allow it to take some chronic form, such as agnosticism, and think that the new name will render the blood immune against the disease. Men may try to excuse such forms of thought, but it is vain, atheism, scepticism and agnosticism are all

fatal spiritual diseases ; they declare that the physical and the natural rule ; and, what men may expect when they accept such a theory is that, disease, degeneration and death are the natural consequences. Under such conditions men lose faith in God, hope in Christ, patience in their troubles and the love that overcomes ; and, but for the Grace of God, the true *Vis Medicatrix*, every person so attacked would pass onward to the fatal stage of spiritual death.

It cannot be said that Locke belongs to this atheistic school ; he was a critical scholar, a moderate thinker, a realist in philosophy but one that worked for peace and conciliation. His great work is the *Essay on the Understanding* ; and it is said that it can be divided into three parts. 1. He seeks to discover the true origin of ideas. 2. The certainty of evidence and the extent of knowledge. 3. To influence philosophers to abandon what he supposes passes comprehension in metaphysics. The point reached by Locke is not that of modern agnostic psychology ; rather it may be called the philosophy of mental psychology, as based upon experience, not upon experiments and modern knowledge of the nervous system and brain. It is true that he might assert that he had no sympathy with Descartes and his method of enquiry ; but is there really at bottom a very great difference when a man says that he will begin with the senses, and from the realistic standpoint formulate knowledge, as compared with beginning with one or two ideas, and from these going on to discover truth ? Both thinkers really start from the point of consciousness, though the one is said to be a subjective, and the other an objective thinker. They actually follow the inductive method of adding thought to thought until they get sufficient materials to begin their constructive philosophies. To say that one is a realist and the other an idealist is only to make a distinction as to the order of enquiry ; and it may be an open question whether, in the nature of things, the realist is not compelled to become an idealist as soon as he enters the regions of science and philosophy. What the realist seems determined to do is to avoid idealism ; this he cannot do as an intellectual thinker ; what he really asserts he will do is that he will shut out from view, will not admit that it has any existence, about one-half of the great realm of knowledge. The point here is that man, as man, can only start from personal consciousness ; this is a first principle to be believed, not to be reasoned about ; he cannot alter this fact, it is there and it must be recognised.

Further, whether the philosopher calls himself a realist, or an idealist, it is plain that he must have passed through a long training in realism, even from childhood to manhood ; and in a true sense, it is when the ideal stage becomes possible, that men begin to ask themselves whether they are going to be realists or idealists. The realist does not begin his realistic studies anew ; what he really does is this : he attempts to formulate his philosophy out of a soul full of realistic, idealistic thoughts in a realistic manner. Intellectual, scientific, philosophic processes of thought cannot be realistic ; they must be idealistic because they are set in order in the realm of ideas. The realm of realism is that of the physical, the senses, images and thoughts ; the realm of idealism is thoughts, ideas, relations, qualities and quantities. The realm of the realistic mind is the outer circle that links the physical, organic images and imagination together ; the realm of the idealistic soul is where the intellectual processes of enquiry take place, and the man within the soul builds up within himself an organic, abstract universe in harmony with the universal. The realist, in his ignorance, declares that he will reject spirit and spiritualism ; and the man within the man tells him that he is unreasonable, he is attempting the impossible, because as a matter of fact it is the spirit and the spiritual, as intellectual, that is regnant in science and philosophy. This is another way of looking at realism and idealism ; and the question that will have to be studied is whether they have not misunderstood themselves, and each other ? It does not follow that they are opponents, or rivals as to their methods ; because, as can be seen, both are necessary and complementary. What may be discerned here is the ugly head of the devil with his fangs poisoning the souls of men ; stirring up strife and contention as to schools of thought ; and, it is the same devil that raises his head in both schools. The order suggested takes this form : Children are all realists ; they grow in their knowledge by realism. The day comes when men waken to the fact that childlike realism is not sufficient ; the man is greater than the realistic mind ; the *image* of God is *innate* in the soul ; the soul is moved by an inward power that desires to be developed, that seeks to be wise, to possess knowledge, to be like the gods. Things visible are fruits pleasant to the eyes, good for food, and to be desired to gain wisdom ; but there is a right and wrong way of gaining what is desired. The right way is to pass in due order from symbol to word and truth, as wisdom ; the wrong way is impatiently

to put out the hand, take the unripe fruit, eat thereof, and then discover that the eyes have been opened indeed, and there within the soul is an image to be abhorred, the devil as self, selfish and self-asserting. The ideal in the soul, desiring to be set free from sense, was the image and face of a god; there was a fatal selfish act and the results were disastrous. This is another reading of the story of Eden; but here at last a ray of hope seems to shine upon men. That ugly devil is quite satisfied to be named realism, idealism, or any other name, so long as he can keep men apart, and in a state of enmity; the important matter with him is that his reign of strife and hatred should continue; and that upon no account must the conception be permitted, that in the depths of every Christian soul, realist or idealist, there is the Christ, the Ideal, waiting, ever waiting and working by His Spirit, to bring redemption and salvation. The result at this stage is not that of condemning realism, or praising idealism; it is to ask the serious question, Whether apart from realism men could have found their way back to God? It is by Christ, the living Way, men have found the Light of Truth, the Life of life, the Grace of God as Love; they see Christ in grace and glory and are led to detest that idol devil in the soul, known as self.

In another form this is the problem that arises in connection with the study of Locke and others; men are invited to try to understand how they can analyse, take themselves to pieces, get at the roots of their own being, and thus find out definite results that will be of use for the future. Whether Locke meant to raise such an issue is not the question here; the question that is now raised, is, whether the inductive method of thought will be operative for this end? If so, then this was the method that ought to have been followed from the beginning; men ought to have been patient seekers after truth, science and wisdom, in the right spirit, and in the right way; and not in the self-glorying, self-asserting spirit that has been so often manifested. Locke, it is said, rejects *innate ideas*; the meaning being that ideas, as thoughts, do not exist in the soul at birth; but, admitting that the faculties do exist of perceiving images, receiving conceptions and of recognising ideas. This does not explain what these faculties are in themselves; this is metaphysics and not within the range of realistic thought. Ideas, it is assumed, do not come from within innately, or intuitively; they are derived by means of the senses, by sensations, impressions, images, representations from memory, knowledge, wisdom and

understanding. Conscience is not the Voice of God in the soul ; it is a man's own opinion of his own thoughts, words and actions. The soul is at birth like a blank tablet ; it is to be written upon like an organic mystic book that contains the mysteries of the human mind. Ideas are simple and complex ; the former as arising out of simple comparison ; the latter by all intellectual processes known to men. It is assumed that a man could no more create an idea than he could an atom of matter ; they are alike in this : in their essential being they are not things that can be created ; they exist and in their order they are made manifest. What man can do is to place ideas in their order in the soul ; and these, when clearly understood, would be like the eternal things. The order of education is : 1. Perception ; 2. Retention ; 3. Discernment ; 4. Comparison ; 5. Composition ; 6. Abstraction. There are primary and secondary qualities in ideas ; the primary are as in solids, extension, figure, mobility ; the secondary, white, red, sweet, bitter, heat and cold ; these changing in and by their relations. Space is defined by place, figure, distance and immensity ; time by minutes, hours, days, years and centuries. Eternity is what is not known within the range of succession. The will, and act of free-will, are not to be set in opposition to necessity, but to restraint. The will is a form of power ; freedom is a state of power ; and these are conceived as equal to will, as power, within its kingdom, that of the free ; but it is not the freeness nor the realm that is motive, it is the mind with its desires and passions that incite to movement ; the object being to attain to what is desired as pleasure or happiness. What is knowledge ? Perception and conception ; agreement and disagreement ; only there is the assumption that there is nothing in the intellect that was not derived from the senses and sensation. What was there in the senses and sensation ? That which is known as the physical, as matter. Has matter the power to think ? What enters the senses becomes sensation, image, thought, idea, science and philosophy. Is it still the same matter ? Or, by what mysterious process has the external physical become the power to measure parts in space, to weigh the stars in spiritual balances, and to conceive mental, and moral ideals ? The man transcends the things, and, as the master of thoughts, will not be limited in the spirit by them, makes them serve, discovers their limits, and thus there arises the autonomy of the soul. Although men do not know the substance that underlies all things yet they do possess true know-

ledge. Self-existence is a knowledge that is intuitive. Sensuous knowledge is gained by the senses ; it conforms to realities, things, images, and ideas ; thus men know whether things, thoughts, and ideas are in agreement. This is the method by which Locke would seek to advance to gain knowledge ; he would avoid metaphysics, and slowly but surely attain to science and philosophy by observation and experience. If the questions are asked, Are realists to be left free and indifferent about metaphysics and are idealists to be left equally free as to realistic sensations ? probably each school would claim freedom for itself and condemn those who do not agree with them. It is not to be assumed that Locke, or the realist school, are indifferent as to ethical questions ; but from their standpoint these are not in the highest sense moral ; they are derived, not from God, the source of order and law, but from the senses and sensation, thoughts and reasoning upon men, history, society, and the state. This is not heaven, it is an underworld where there is no sun, moon, or stars above men ; it is their choice to walk in it ; they seek for truth and wisdom in these dark galleries. There is reflected light there ; but it is the underworld, and those who live there have the strange conception that it is the best of all worlds if they could only be sure that they were not making a mistake in shutting out from view the light that comes from heaven and is heavenly and divine.

DAVID HUME, PHILOSOPHER AND CRITIC.

It is understood that Bacon taught men the true way by which knowledge is to be obtained ; it is by the method of inductive thought from particulars to universals. Hobbes lands men in the mud of materialism, and there they are found uttering their curses upon the head of the atheist that has landed them in such a blighted world where there is neither sunshine nor joy, and where men are thankful if they escape from pain whilst living, and at last get buried quietly and decently in the grave. Locke is not a heavenly comforter, but, certainly, in the spirit of a gentleman, he tries to help men out of the mud ; he throws light upon the darkness that looks unfathomable and men ought to be thankful to him for this that he found a little light, and told men about the stepping stones by which they would get a truer conception of things earthly. About the same time Bishop Berkeley had illuminated the world with his idealism ; he had been studying in an opposition school, with this effect, that he had

proved that there is no matter, or material world, that the real and abiding universe is that of mind. His views will be explained later as related to his own school; he is referred to here as coming between Locke and Hume so that Hume's position might be understood. The position for the common people is unsatisfactory. Bacon tells them that they are all wrong and have been so from the beginning; that induction not deduction is the way of salvation. Hobbes lands them in atheism and materialism and men detest him for so doing. Berkeley wipes out matter out of the universe and makes mind everything; thus the common people laugh at their wise teachers as philosophers; they have agreed in this that there is no problem to solve, for the one party says there is no spirit or mind and the other there is no matter. It is into this swelter of thought that Hume comes as critic and sceptic—his enemies say as an infidel—and his thoughts are to be found in his work on *Human Nature*. What is his object? It is to criticise; to inquire why there had been failure in the past; to ask whether men can solve metaphysical problems; and to show that they cannot be proved by the senses, experience, and reason. All this seems to be a continuation of the work of Locke; his spirit is akin; only Locke tried to build, whilst Hume comes in, as with the hammer of Thor, to break everything to pieces, to clear the foundations, so that men might be able to begin once more that tremendous business of building the tower of Babel. Hume had seized upon one conception that was to him as a ray of light in the darkness; it was that by induction, observation, reason, men had discovered the order of the solar system; here at least men knew where they were by science and philosophy; and if this was possible in the world of astronomy, why should not the same results be obtained in the realm of mind? To Hume the problem of human thought changed its form; it was not, What is matter or body? or, What is soul? What is Noumena? What the idea? It is, What are the phenomena, the order, the law, the method of operation? What did Hume want to know? What have all philosophers sought after? Truth or wisdom. Is it so that, consciously or semi-consciously, Hume turns his back upon things, matter, mind, any objective reality, and seeks to find truth by what is known as relations under definite conditions? For example, when Copernicus, Galileo, and Newton are working out their problems, do they concentrate their thoughts upon what the things are in themselves materially;

or is it the relations of motion, size, weight, proportion, distance, etc., that occupy their thoughts? Assuredly, it is the relations not the things; and so long as they limited their thoughts to things, it was impossible for them to solve the great problems in which they were engaged. Whether Hume saw this clearly or not, this is the key to the position for science and philosophy; things do not count, it is spiritual, intellectual relations, and it is these that require to be studied. What Hume seems to try to do is this; he sets himself right in the centre of his own little universe of mind and sets to work to build up his system of things by experience and observation; but he will be very careful not to permit the ego, the spirit within, to have anything to say as to the order; it must be a negligible quantity, a mere recorder of the facts or impressions. Hume says there is no such man or spirit. It is Hume, the realist, that must stand and watch the phenomena and register all impressions; he must begin with the senses and from these build up inductively exactly how things are done, what the order of procedure is, and thus discover law. Surely such a position is absurd; the man seems to say, I will commit suicide; then I will live again and make my body my object of study; I will not indulge in a subject, a spirit, or soul, but out of an objective world and an objective body I will discover an objective universe. This is neither idealism nor realism, it is nonsensical; it is out of relation with the facts, and yet this actually seems to be the order of procedure. It is not so with Copernicus and Newton; they recognise the subjective sensuous mind; the objective universe in its order; the increase of knowledge as to phenomena, order, and law; then like wise men they sit down, not in Copernicus or Newton, but in the universe of thought and create within themselves new creations like unto that creation which is the work of God. Hume's special phenomena are sense impressions and ideas as reflections of the senses; the former are strong as in hearing, seeing, smelling, tasting, feeling, hating, and loving; the latter, as ideas, are feeble, the copies of impressions. Thought may seem to be boundless, but when limited to the highway of the senses, to images, ideas, and thoughts, and turned back again by the same roads and gateways to the sensible world, the problem is wonderfully simple. There is no spirit or mind to be considered; it is nerves and nerve matter; if not a secretion as with bile from the liver, then only function, nerve-thrills, there is no mystery whatever; it is almost as simple as nutrition; and it

is all natural and mechanical. The science of the brain and nerve system was not so well known in the days of Hume as at the present time, thus he may be forgiven in thus making sense impressions and ideas so simple; but his wise followers deserve to be pitied for their sweet innocence; and also blamed for their dealing with matters of so much importance with such superior omniscience of knowledge. Hume has certain sign-posts that he sets up to guide his followers; there is resemblance, contiguity and causation, and these may be relied upon during the journey. Resemblance will tell what is similar, has the same likeness as impressions and ideas. Contiguity will keep up the connection so that the pathway may not be lost from the entry of impressions to the emergence of ideas. Causation means that cause exists; but it is the effects that are to be traced all along this journey, that enter the body as sense impressions and emerge transfigured as science and philosophy. If then resemblance is like the hedges upon the wayside, and contiguity the pathway that has to be trodden, what is the cause that lies behind all effects? It is force, or energy, that is the mother of all impressions of all beings. This name is as useful as any other, if men do not change it into an idol; it represents the fact, the reality, that lies behind all facts in the universe and in man. As related to the senses, impressions and ideas, it is possible to follow the order of these more definitely than in the days of Hume; but there comes a point, a chasm which experience and reason is unable to cross; that is how sense impressions are changed into conscious thought. What can the critics do here, when the contiguity of the way is broken and observation fails? He is a poor critic that does not carry with him a pair of wings to help him across such chasms; the function of wings is to fly with; the function of a critic, to fly where he cannot walk, and to assert, as positive truth, that he has actually crossed such places by the feet of observation and of reason. The onlooker can only express his doubts as to such explanations; but when the critic goes on to prove that all such chasms can be crossed by the reason in the same way, and just as easily, the thoughtful man turns away in despair, never expecting to hear truth from such a source. There is truth in Hume's conceptions of cause and effect, order and law; he is trying to grasp and to explain, what men see is eternal truth; but when in the name of law, he declares miracle to be impossible, he has got beyond his depth into waters where he ought not to bathe. Still men ought to remember that this is

the way of critics ; therefore they are not to be taken seriously ; if they do not know, and will not take the trouble to think ; it is so easy to assume that they know so much, and that others remain so ignorant. Has not Hume said that miracle is impossible. If so, then it must be so, and thus critics prove themselves to be the slaves of authority, very much in the same way as good Catholics believe in the Church, or in the pope. Critics cannot justify themselves in the assertion that miracle is impossible ; that there is no supernatural, and that all is natural. They seem to assert omniscience, then, if remonstrated with, they explain that they are realists, who believe in a natural order ; they do not believe in God, freedom or immortality, therefore all such subjects are trifles unworthy their consideration ; they are the illuminated ones and the lights in a dark world ; and all idealists are ignorant and superstitious, who will not receive from them the blessings of science and philosophy.

CONDILLAC, PHILOSOPHER.

It is assumed that Condillac was acquainted with the writings of Locke and Hume, their psychology, criticism and philosophy ; he goes beyond them, and his system is said to be that of a natural mechanism or absolute sensationalism. This is another example of the down grade in philosophy ; the end is naturalism. Condillac makes reflection to be the product of sensation ; it is sensation that brings about attention ; with attention ideas are formed, and ideas are the echoes from the memory. There is nothing in the intellect that was not first in the senses ; there is no existent mind ; it is the senses that is the mother of all knowledge. Sensations are past and present ; what is now felt is present sensation ; what is related to the past is the memory of sensation. There is the usual order by the senses, attention, comparison, differences, agreements, and judgments. Condillac's method of teaching is by imagining a statue, organized and living, but hindered from feeling sensations by a marble cover that is over the body ; part after part of the marble is removed and, the senses being uncovered, they become active ; thus by smell the odour of a rose attracts attention ; the rose is removed, a trace of the odour remains and this is memory ; other odours and flowers are used, pleasant, or unpleasant ; these all leave their traces as memories ; there are created feelings of sympathy, affection, hope and desire ; there are volitions as transformed sensations, and thus sensation creates all the desires and impulses in a human

being. When all the senses are in full operation then the capacity is great for simple concepts, associated ideas and abstract knowledge, and all that is known is received into the body as sensations. There is a perceptive power, an ego, but it is the sum of sensations past and present. There is difficulty in separating the ego from the non-ego, the objective, but this is met by the sense of touch. It is touch that is the highest sense, the guide and friend of all the senses; thus without any exception all ideas are obtained from the senses.

It is not necessary to follow this school of thought much further; what requires to be noticed is that this physical psychological school does not, as a rule, deal with thought as conscious and subjective, as a world of thought; thus it may be conceived that all substance is endowed with sensation; or it is in highly organised matter as in nerve-centres. HARTLEY reached the conclusion that there is no thought without a brain; nerve vibrations are carried to the brain; vibrations cause sensation; they leave traces and these traces are ideas. Soul-life depends on the association of ideas, and these on sensations; therefore thought is the function of the brain, as taste is the function of the nerves of the tongue. CABANIS, a French philosopher, is said to have formulated his thoughts upon this subject with a frankness and vigour that surpasses all his brethren. To him body and mind are one and the same; the soul is body endowed with feeling; the body is thinking matter that feels and wills. Physiology and psychology are one and the same science. Man is a bundle of nerves. Thought is the function of the brain as digestion is the function of the stomach. Impressions reach the brain and it acts mechanically; and it is the business of the brain to perceive images, compare ideas, form intellectual conceptions and formulate moral beliefs. MONTESQUIEU would not be numbered with this school; but it is said of him that in his system of thought he subjects the Deity to law. Not as lawgiver, but as the creature and the nature of things. Perhaps in the sense that nature is material, mechanical, order and law. If this is so then God would not be conceived as Person, but as something like what Nature is, without spirit or soul, as expressed by CABANIS. In this men may observe the wisdom of the Greek thinker, who satirised men by telling them that they made their gods like unto themselves; and that if beasts could do so, they would do the same. This is something like the tendency of this school of thought; the results were the French Revolution; the rise

of Napoleon, hatred, war, murder, famine and desolation in Europe. The watchwords of the men of that age were Liberty, Freedom and Equality. Men look in vain to discover whether, at that time there was any real conception of what these words mean.

DESCARTES, PHILOSOPHER.

In the order of development it may be useful to glance briefly at another school of thought that may be said to be opposed to that of Locke, Hume and Condillac. The Locke school may be named realists, and the Descartes school idealists; but what is required here is to get behind the names and to try to apprehend the real differences that separate the schools of thought. It has been suggested that the realists are at bottom, as philosophers, idealists, though they do not seem to think so; and that they omit, to begin with, that which is the operative power in themselves, the spirit or ego, the knowing power in man. The position is something like this: realists know that they know, but they are unable to define the power that knows; therefore, although the spirit is the source of all knowledge, it is omitted because it cannot be defined like the thrill of a nerve or a sensation. Psychology, as the science of spirit and of mind, will not permit this omission; the spirit does not claim that it knows its own being; but, conscious existence is a fact; the spirit certainly exists, else it could not know; if it knew its own being, as something concrete, or abstract, it would only be by thought, word or action, by relation or condition. The man does not pretend to know what spirit is in itself, or thought in itself; but the spirit knows instinctively, intuitively by sense and sign, by image and idea, by thought and word. It is the conscious spirit that is central, as within a realm of mind, of thought, of psychological life; remove, or cut off this organic world in which the spirit lives and consciousness is gone; the spirit knows not its own being, but thoughts, and these thoughts are its organic life. It is because the realist omits spirit in his realm of thought that he wanders through the desert of sensations and cannot find a ghost. If he will not admit the idea of spirit into his realm of thought, how can he expect to meet with it anywhere in all his wanderings? The realist, to be sane, must posit spirit as cause, the first cause in himself, in all his thinking; he tries to deny, to exclude, this ideal, and the result is that men see what they would say is a blind man groping around the universe of sensations that are individual and particular.

without any organic unity. What the realist, in response to the voice of Nature, within himself and his environment, is called to do is to realise that his spirit is being awakened to enquire, and to know what constitutes the realm of spirit; it is spirit meeting spirit in the world of philosophy; and the wise man having, in his wisdom, decided that there is no spirit, is it so very strange that there is no recognition of each other by that which is akin? But something may be said for the realist here as bearing upon development; it may seem to be a paradox, and yet it is true that what has been done by these wise men is actually what might have been expected as a fact in natural development. How can this be explained? In this way: Force and life have been as it were wedded together, become one, and the child of this union is spirit; the spirit is alone, in its inner world unconscious, without any memory of past or present, or even of its own existence. It simply awakens and it sees, hears and is influenced by sensations; it is the senses and sensations that occupy its attention; at the first it is not even conscious that it knows it sees; knowing comes later, when senses and ideas are compared, and by these consciousness is attained. It is not supposed that the realist thinks after this fashion; it would really be an amazing feat for a man of mere experience to do so; but this is where Nature would say: "My innocent children suffered me to blind their eyes, permitted me to rob them of consciousness; allowed me to cheat them of personality, so that I might through them teach the generations to come that which is hidden from their eyes." This is the explanation as a truth of development; it is not an excuse or explanation, for realists, as omitting the personal spirit in their enquiries, and of going on wilfully excluding what is spiritual. The next stage of development becomes more plain and ought to be easily understood; it is this: the lonely spirit cannot remain alone; that is to say, it will not be satisfied by sensations and nothing but sensations, that come as nerve-thrills and pass away like the breath of heaven upon the sunlit lake, with its gentle ripples or waves. As with force or matter and life, so with spirit and mind; these as latent powers in Nature remain unknown until the conditions arise in which they can live and manifest their life. Force did not create physical life with its individual and particular forms; neither did sensation, or spirit, create mind; the latent powers and capacities were there, and under definable conditions the psychological life began to live and develop.

Spirit and mind co-exist ; they are as germ-seeds of Nature ; or as male and female principles ; they live, love, unite and develop in a way similar to the physical powers, but at a certain stage of development the spirit awakes, lives in a world of thought ; it asks, not about itself, or its origin, but about the divine ideas and the ideal home in which it lives, moves, and has its being. This idea of the order of the manifestation of these principles may seem strange to realists ; but this is the order of development in Nature ; force and physical life act thus and produce individual forms of physical life ; spirit and mind follow the same order, and these form the individual life of the mind ; intellect and the moral nature form the intellectual world, and the moral home with the life of moral love. Were they wise to think truly and act well, live the moral good life, then they also would have offspring, and their names would be science and wisdom, the heavenly realm. But what has been discovered is that the beautiful, ideal, individual home, where love ought to dwell, was degraded and desecrated ; the serpent came with his beguiling tongue and the nature of the beast was too much for the man in his fallen state. Thus the necessity for Grace, the Divine Power of Love and Sacrifice, the Divine Life, that suffers ; and it is under the tuition of these powers that there is redemption from evil and salvation. Realists say that what they cannot endure is metaphysics ; they must know everything realistically ; and yet in all these principles and all these realms they live, move and have their being ; they are encompassed about with metaphysics and cannot get beyond them ; they begin to be, and to become, in that ideal world ; and they cannot by any possible means escape from what is their living environment. This is the particular lesson that arises at this point out of the school of realism ; it is what Nature teaches ; it is the actual living development of every man if he knew the process of development. The guesses of evolution have been very useful, but the problems to be solved are so much greater than men supposed, that nothing will suffice now but to sweep away all these realistic barriers, as utterly useless to stem the inflowing tide of divine idealism.

Such conceptions as these prepare the way for considering that school of thought which is represented by Descartes, Berkeley, Spinoza, and others, who are considered as belonging to the idealistic school. These terms will require to be used for the sake of definition ; but, as can be seen, the names are not quite

true to the facts when the subject is studied in the light of the method of Christ and of development. Descartes desired to attain to the knowledge of philosophy, but it was difficult for him to pass from scepticism to the certain knowledge of truth. He doubted the results of all past philosophies, examined and tested past methods of thought, found them all deficient, and sought to discover a means by which truth could not be doubted. This he thought he found in the fact of conscious existence; he could not doubt what he felt and thought, and he accepted this as proof that the feeler and thinker existed. The relation that exists between consciousness and existence is summed up by him in these words, *Cogito ergo sum*—I think, therefore I am. Thought, therefore existence; this is what he believes and seeks to prove by accepting the fact that existence and thought are the same. I exist is asserted as the assurance of existence; and it is consciousness that reveals this fact: it is consciousness, therefore, in man that is the basis of all truth. What is this *consciousness* of personal existence? What is existence? How is it that consciousness and existence are correlated? Is consciousness the subjective ultimate thought; and existence the ultimate objective thought? Can there be any further analysis? Can man say existence is God, Nature, Being, Mind, Matter? Is consciousness, the spirit in man as correlated with these? If so, then on the one side is spirit, the spirit of man, as unconscious, but brought into a state of consciousness by mind, as in some sense representing these. Literally the truth might be that mind is the seat and centre of consciousness; if so, then mind would embrace the thought of God, Nature, Being, and Matter; because these are not known in themselves they are known by sensations, images, ideas, and thoughts. The spirit of man in the man is one, the thoughts are the many; the one is the unknowable; the many are the knowable. Here, in the mind of man, is the reflection of God and the universe; of Nature and all the manifestations of Nature; the conscious becomes conscious not in itself, or of itself, but in God, in Nature, or in the mind. This seems to be another method of finding out that the unknowable cannot be known; it is the same mystery as in substance, reality, and Spirit of God or of man; the Mystic One is to man the unknowable. Returning to Descartes, his thought is that by stripping himself to consciousness and existence, he has made the spirit naked, so that not a shred of clothing remains upon it. What can be seen is that

the wise man is not in the position he thinks he is in ; he is going to build a philosophy, a palace of wisdom ; it must be built up out of the existence that is objective ; that is, out of environment, and where it is to be built is in the soul of Rene Descartes. The position is a strange one ; it is only what is proved to be true, right, good and just that is going to be utilised in the building of this palace ; and as the means of certifying truth only what can be discerned to be true, definite, and distinct will be used. The rules for guidance are : to accept only what is true ; to analyse all propositions to their finest issues ; to synthesis the knowledge gained ; to be very careful to make the calculations certain, and that nothing essential be omitted. Is this the deductive method pure and simple ? Surely not, for he is going to be very careful as to his material, quantity, quality, and relations ; and there must be something of the inductive order of science when such care is to be taken to prove the true relations of the thoughts. Personal existence is the basal fact ; consciousness is the proof that what is believed and seen to be true, in the way suggested, cannot be doubted. What is the next step ? It is that from the existence of Descartes, the existence of God is to be proved. The building goes on apace, the existence of God is proved by true thoughts. He is the absolutely perfect Being. This idea of God is not a conception realised in an imperfect way ; it is connate in the mind of man, and it is implanted there by God. It is from the idea of perfection that the existence of God is inferred, and this idea involves existence. If God exists, then this is a guarantee of certitude in man ; God cannot deceive, therefore what consciousness clearly testifies is true and is to be believed. Certitude of truth is found in clear thinking. Knowledge is not sensuous or external ; it is ideal and through ideas ; what is involved in the ideas is also in the things ; these exist, but what they mean is to be sought for in the mind. The question is not that of the real as against the ideal ; it is that consciousness produces certitude, not the senses, thus the realm of consciousness is the court of appeal ; and, in the end, every man is his own judge. Is this basis of certitude in personal consciousness sufficient and satisfactory ? For the individual it might be as apart from other men ; but what about agreement with them about God, Nature, and Man ? This method might work in a perfect moral world where all men are good and conform to the supreme law of love ; where truth, justice, and goodness are regnant, but

in this world, as it is, such ideal perfection is not attainable ; and it seems to omit the very means, that of Grace, by which it could become possible. If the philosophy of Descartes is considered in this light it might prove useful : man is living in a world where there is no agreement about philosophy and about very few subjects ; a philosopher ought to put all this right, if possible, by getting men to agree about what is true, good, right, and just. It is the wish of Descartes to attain this end by his philosophy ; he has an ideal worked out in his own mind, that he thinks conforms to the moral ideal. Where, it would appear, the philosophy of Descartes fails, is not in the honest attempt to gain knowledge, true and right, by the complete analysis of his own thoughts, or even his inferences as to God as perfect, and man in some sense perfect as connected with God ; it is that he as it were tries to create or constitute God out of his own thoughts and being. It is not asserted that Descartes had any idea that this was what he was actually doing ; but what is the meaning of this method of thought, if it is not that he is at the centre of all things, and that he is, if not planning and creating the universe, it is being put into shape and form under his hands ? The real conception at the root of this, and similar philosophies, is the definition of mind, or soul, and the means of development. It is not, as with the school of Hume, a futile attempt to discover spirit by excluding spirit ; it is, assuming the spirit as central, then asking in what way is the mind constituted, and how is it correlated with God and Nature ?

There is said to be a school of Descartes, and that Malebranche is one of his followers. To this philosopher the problem of mind was not, as with Descartes, the order of development but rather the concrete question of experience, and trying to explain the fact, How is it that man sees and thinks, by what power, and in what way ? The reply of Descartes is by consciousness and existence ; very true, may be Malebranche's reply, but this is not satisfactory to me ; we may differ in our thoughts about our existence and our conscious conditions ; therefore the deeper question, the mystery of seeing and thinking, of consciousness and existence is still there. Do men see in themselves because they exist and are conscious, without cause ? Do they see because Nature and the mind are one ? Or is it so, that there is no other possible explanation than this ; men live, move and have their being in God, therefore they see all things in God. It is God alone that is First Cause pro-

ducing all changes in bodies and souls ; they may be passive, or active, unconscious or conscious, but the issue in human thought can only be this, all things are in God ; apart from Him there is no existence ; in Him men live, see, think and act. Descartes might be supposed to reason that all thoughts and actions are due to the direct assistance of God. Malebranche goes deeper and asserts that all the thoughts and actions of men are in God. Leibnitz, who is also a follower of Descartes in many ways, has his own theory of the origin of ideas ; of monads, or self-centred, self-encircled, particular autonomous creatures. A seed is a monad ; an organic body is made up from the union of monads ; the body is a monad, and the soul is a monad ; the question with him, therefore, is how, and in what way, these monads are correlated with each other and co-operate together for the purpose of life and thought ? Leibnitz rejected the Divine assistance and the Divine immanence ; and his theory is that the monads of body and soul are distinct and independent, but they are regulated by a pre-established harmony by God, and that in their mutual actions they correspond and act in unison. The mind determines upon an action, the pre-established harmony operates and the will is executed by the action of the body. In trying to understand such conceptions as these it is necessary to try and comprehend the kind of problems upon which the thinkers are engaged, and what it is they are trying to explain. Let it be assumed that a man is dissatisfied with experience and philosophy, and fails to see that by scholasticism or by the way of Hobbes, or Hume, satisfactory results can be obtained. Is not the method of Descartes worthy of attention, as a free and independent method of dealing with the whole subject of knowledge from the personal standpoint ? Men can only do so with the Divine aid therefore this is to be desired and used. But there is still a want, there is no explanation of the fact of consciousness and existence, of seeing and thinking ; and do what men will, they cannot find any. What then ? Is it so very strange that the only explanation that can be given is that these are in God ? But, how do the machines move ; and why do they move in harmony ? They do so just because God pre-established the harmony ; and what other reason can men give more to the point than this, that the Spirit of God has really and truly pre-arranged all details in connection with body and soul, ideas and thoughts, words and actions ? Modern interpretations will differ in their forms, and in some directions there is a little more light, as in

physiology and psychology ; but there is the same groundwork and background ; the Father worketh hitherto, the Son, the Ideal, is ever working ; and the Spirit maintains in all places and at all times, that pre-established harmony which men find in Nature and in their bodies and souls.

BERKELEY, PHILOSOPHER AND BISHOP.

It is understood that this school of thought, as represented by Descartes and others, stands as opposed to the realistic school represented by Hobbes, Locke, Hume and others ; the one party deals with problems of philosophy from the naturalistic and sensuous standpoint ; the other from the spiritual, and thus the differences of their conceptions and the opposing results. The problem of *being* does not seem to claim special attention ; that is left in abeyance, as if settled, and what occupies attention is the becoming of man in spirit and mind. To Berkeley the realistic reasoning would appear to be materialistic and mechanical thus the tendency of his views is spiritualistic as viewed by himself as a spiritual being. The tendency of the realist is to get lost among sense impressions, and reflections ; there may be a kind of order, and law may possibly exist, but he cannot take a grip of anything. Sense impressions are ever changing ; thus what could men expect from such an order of philosophy but chaos, scepticism, revolt, infidelity and revolution ? Berkeley is careful to find a foundation for his system of thought : he exists as a spirit in a spiritual universe ; he is conscious that this is true, therefore, he can build upon a spiritual foundation ; and, by inductive thought raise a superstructure. The realists may object to this and say, we will not accept this as experience or experiment ; it is pure idealism, and not inductive thought. To this remonstrance it seems fair to ask the realists who made them the judges of their own work, and also of that of idealists ; they seem to fail to see idealism when it is all around them ; they will not be limited by inductive reasoning ; they seize, when necessary for their theories, any flying ideal that crosses their pathway ; they seem to pass safely over impassable chasms that have no inductive bridges, and yet they complain when idealists say that they follow both inductive and deductive processes of thought. Realists may continue to object to the conceptions of Berkeley by saying that he denies that there is an objective world subject to the senses in which the children of experience live ; but to this the reply is that such a statement is incorrect, because he admits to

the full all that realists claim ; and, that the real difficulty is with the realists as pointed out by Plato, that those who say such things, see only with their eyes, their senses, and that they do not see as wise men do with their spirits and spiritually. The man that would see wisely must see spiritually ; become conscious that he sees ; that he lives in a world of spiritual thought ; and that the senses, with their impressions, are the ever-changing phenomena that do not abide. It is not the senses and impressions that are of chief importance ; they come and pass away ; it is the thoughts that abide ; it is the ideas that are permanent ; and it is by these that senses and impressions are ever being interpreted. The man is not governed by the external, or internal, sensuous mechanism ; he lives in the world of ideas and thoughts ; and, to the man thus enthroned in his own realm, senses, impressions, images, perceptions, thoughts, and ideas are all subject. The realists claim for man that he is a natural machine ; the idealist claims for him that he is an autonomous sovereign king within his own world, that synchronises with the universe. The realists limit man to a little space and moment of time ; the idealists say that the man can inhabit space as his home, and eternity for his life, because he is spiritual and immortal, in some wonderful sense a ray of light from Heaven and a son of God the eternal. The realists point to the body, the senses, the earth, death and the grave, and declare that this is the end ; the idealists think upon the spirit, the mind with all its acquirements, the soul with all its treasures, Christ, the Spirit and the Life Eternal. By faith, through grace, in hope, with patience, the spiritual way can be followed ; but realists choose, as they think, the natural way to the grave, where all sensuous impressions are supposed to end, instead of the way of grace, faith, and love, that way that leads to God and to Heaven. But is not Berkeley supposed to assert that no external tangible world exists ; and that, apart from personal spiritual knowledge, the universal fabric would vanish away ? By no means ; what he seems to say is that man exists as spirit in a spiritual world ; and if that man ceased to exist in his spiritual life, then to him there would not be any universe, spirit, or idea. The realists would maintain that Nature is the greatest of realities, in a natural physical sense ; the idealists believe that the spirit, mind, and soul, in man, are more wonderful for the individuals than Nature in all its realms. The man is the one, they are the many ; the man is the image of God with divine possibilities ;

a person like God ; in some wonderful sense the concentrated embodiment of the thoughts of God. The realists may ask : Do not men see objects, hear sounds, through, or by means of their senses ; and do not ignorant and wise people alike conceive that this is the very way in which they do see and hear ? To this the idealist might reply that this is the usual way of expressing such facts, and within the realm of experience they are so far true ; but that if men were to speak scientifically they would explain that external scenes and sounds are never seen and heard ; these are presented as images upon the eyes, and as sounds in the ears ; and that experiments of a special kind tend to show that the knowledge of these is not direct, but through the brain organism. In other words sense impressions are not ideas, they are not cognisable as such ; they are as pictures and sounds without meaning, unless there is perceptive power from the brain by thoughts or ideas to identify that which is within the realm of the senses. These modern experiments upon the brain tend to confirm the conceptions of idealists. That which persists in the life of man is not sense impressions ; these are ever changing, it is thought, spiritual ideas ; these live in the mind or memory ; and it is the spirit, in the realm of thoughts and ideas, that continues the autonomous life that exists in the soul. In thus trying to conceive the position of Berkeley and his philosophy, what has been kept in view specially is the order of development. The conceptions of Francis Bacon introduce the new era in which science is going to transfigure the conceptions of men, and Bacon's method is that of induction and experiment. Hobbes represents the materialistic physical life of the age. Locke and Condillac made manifest by their careful sensuous reasoning in what way the spirit acts, unconsciously, as to spirit, the spirit being omitted from the study of the order of thought. Descartes and his friends conceived that they were working out philosophies ; but what they were really doing was making enquiries into the realm of the mind ; and this also is philosophy, it is seeking to know the truths as related to this most difficult problem of the constitution of the human mind.

SPINOZA, PHILOSOPHER.

To what school does Spinoza belong ? If not to the realists, then to the idealists in some form ; but what is that form, and in what way can a class be found for him ? Spinoza is the symbol of all that is evil to one class, a renegade Jew, an infidel,

a pantheist, and many other terms ; to another class, a God-intoxicated man, self-denying, simple, and self-sacrificing. He lived in troublous times and was persecuted for righteousness' sake. His advice to sufferers seems to have been, " Acquaint yourself with God and be at peace." He was not ambitious or covetous ; he lived a peaceful, frugal, studious life, and thus it may not be so very strange that he was hated by his enemies and loved by his friends. He tells men not to look upon particulars, the illusions of the finite, of sense, imagination and passion, but to seek for and find the universal, that which is eternal. The highest good to Spinoza is not power or wealth, influence or high rank ; it is to live in the universal life of reason ; to view all things in God, and to be moved by the intellectual love of God. He asserts that man has no adequate conception of his own mind, or of external things ; only a kind of confused knowledge as gained from experience. What is determined by the senses can never satisfy the soul ; but what is determined by the reason within the soul, as wisdom, that leads to unity and harmony of thought. The critic of Spinoza should not stand outside his atmosphere and condemn him ; it is much more important to try to see what he sees and to understand his thoughts. His Jewish training would tend to make him an idealist ; the Old and New Testaments, with which he was familiar, are books full of ideals. These did not meet all his aspirations ; they did not reveal the Eternal to him as he was able to receive the truth ; thus his philosophy is said to be an attempt to discover God in nature, and in the universe. His line of thought appears to be in this direction : God is All in all as Being. Men think of God as substance, that which exists in itself ; conceived by itself ; and not requiring another to conceive it exists. Attribute is what constitutes the essence of substance. Mode is what exists in, and is correlated by something else. Substance is its own cause, and is infinite and eternal. The one is independent ; the all, or many, dependent on the one. As there is no other substance but the one, it is all in God. Liberty is necessity without restraint, self-determined ; it must be free because there is no extraneous cause. Substance, as eternal, implies existence, not as of a person determined ; the determination is relative. Substance is the source of all personal existences and not limited by them. Cause equals substance ; effect is modification, accident, the cause being inherent in the substance. God is the Cosmos, its substance ; thus God and Nature are one. The attributes of God as related to Nature are

extension and thought ; they are as body and mind ; or, these are the two ways of viewing the manifestation of the one substance. God is unlimited in His attributes and perfections in extension and thought in finite degrees. God is not conceived as intellect, or as conscious ; He becomes so in man. Mind and matter are the same in the substance. The modes of mind are intellect and will ; of matter, motion and rest. Modes are infinite like the attributes they modify. Infinite modes are movement ; finite modes are the forms evolved that live, change and decay. Motion is co-eternal with substance. The soul of man is the modification of infinite thought ; and the body of man is the modification of infinite extension. The body is the object of thought, and there is no thought without a body. Necessity is the first postulate of the reason ; it is by the reason that unity is found. God is unlimited as pure action ; man is impotent, limited, the slave of things ; but he is made free by understanding ; thus to understand, to be wise, is to be free. There is determinism, but the inference is that the will and reason will discover what is determined and live in harmony with order and law. What men should seek after is the philosophical love of God ; seek to be content, peaceful, resigned ; by this way peace will be found, God and rest. These are a few of the thoughts of Spinoza in their concentrated wisdom ; their tendency seems clear enough ; it is a universal pantheism of an intellectual kind as if he were attempting to conceive a philosophy that would harmonise all things in God. The object in view here is not criticism, or orthodoxy in connection with religion, but to try to discover what wise men have thought ; how their opinions differed ; and yet to find, if possible, in what way development takes place ; what lines they have been influenced to take, and in what way these are being used as a means of revelation by the Spirit to teach men ; to enlarge their conceptions, and thus to open up new avenues of thought for men to study. If the suggestions made as to the order of development in this school are considered as related to the mind, what can now be seen is that there has been a divine revelation of mind in harmony with the method of the Spirit ; and what is meant by this will be briefly explained. The problem that these wise men had to face semi-consciously was this. What is knowledge ? What is mind ? What can men do to define, to think clearly and distinctly upon, this subject ? Descartes deals with his own mind, how he thinks and gains knowledge, and in due time he finds himself trying to include God and

nature in the sweep of his thoughts. Malebranche and Leibnitz narrow the problem to the individual, to the particular as related to the universal ; thus the idea of all men and things, as individual and as living in God. It is God that is Monad of all monads ; but each monad is autonomous, one ; it is an ideal ; a mind that is the microcosm of the divine, and this conception is applied to Nature and man in every monad. With Berkeley the conception of mind is its spirituality and greatness ; the general and the universal ; it is this spirit that dominates the man and what is particular and individual is lost sight of in the greatness of the vision of the spiritual mind. Spinoza is not like any of his predecessors in prophetic philosophy, and yet he may be said to fulfil them all ; they converge into him, and what he tells them is that they have seen great visions of truth, and of God. God is the universal substance ; the universal everything ; and that the mind of a man, the mind of every monad in the universe, is an ideal. The Mind that is of the Spirit, and in the Spirit, in all men, is the same Spirit in the mind of man, in the monad, in Nature and in the universe. The result reached is paradoxical ; they have not defined mind as it would be defined by modern psychologists ; they have been trying to define it as philosophers and from different standpoints, as related to their own age and their own stage of development. If this is understood, and the conception is found to be true, then it may well be that these philosophies, thought to be of no value, may prove deeply interesting and instructive in the realm of the development of philosophy as related to science.

KANT, CRITIC AND PHILOSOPHER.

The remarks that have been made upon Bacon and the inductive method of scientific study ; upon Hobbes, atheism and materialism ; upon the real and ideal schools of thought, ought to be helpful in opening up the way to apprehend the meaning involved in Kant and the German critical and ideal school of thought. Great Britain, France and Holland have had their day ; it now falls to Germany to express the conceptions of the Fatherland upon the problems that have arisen and are being discussed in the world. Why should Germany be so highly honoured in the critical age of science and of wisdom as to be chosen to give to the world representative thinkers in some measure prepared to give time and attention to the great problems of life ? One reason is ample and sufficient ; it pleased

the Spirit of Wisdom to call these men to be prophets ; they were called ; they went forth to do their work ; and men may safely say they knew not whither the Spirit would lead them. This reason does not exclude others ; it may be that the educational system, the universities, the freedom, civil and religious ; and it might even be the struggle for life in the Napoleonic wars all tended to prepare men to consider the problems of criticism and philosophy. What is named the Scotch School of Common Sense under Reid and others, as a protest against Hume and Berkeley, does not appear to count as a serious effort to deal with the problems that had arisen ; they may have done their best ; but wise men in Scotch universities ought to have known that common sense and philosophy do not belong to the same stage of development. The way of common sense tends to be governed by experience and by the past, respectable and useful ; but philosophy as living, and as animated by the Spirit, has in it that which is akin to the true spirit of religion ; it has a mission ; it requires to be earnest, faithful, persistent ; it has work to do, and, as with the Master, there is the straitened spirit until the work is done. This is one reason why men should be careful in their judgments upon philosophies ; the men are not novelists, or poets, writing to give pleasure ; there is ample novelty in their thoughts, and there ought to be the living fire that will tend to enlighten and purify society. They may be conceived as having burdens enough to bear in the visions they are called to interpret ; the least that the public ought to be prepared to give to their seers is a sympathetic appreciation of their labours. This sympathy is not for Bacon and Locke, Hume and Condillac, Berkeley and Spinoza, Kant and Hegel, Comte and Spencer only, it includes Hobbes, the materialist, and many others, whose messages have been as words of warning and of judgment. If the man has his message and is true and faithful in its delivery, then though the form may be detestable, yet it may be worth studying ; there may be more in the message than the seer has perceived. Wisdom is justified in all her children ; wise men have to justify themselves, and they will not do so by turning a deaf ear to the voices and to the messages that come to them from time to time.

The object in view here as related to Kant is to discover his lines of thought, and how they fit into the development of modern philosophy. It may be assumed that so earnest a student was familiar with the thoughts of philosophers ; that he tried to com-

prehend their conceptions, and, after patient study, he tried to formulate his critical philosophy. His system of thought is said to be transcendental; above common sense; thus it is not to be supposed that it can be understood by common sense people. Philosophers do not try to express their thoughts in this way, though they sometimes do think, and say, that common sense people will be able to understand them if they only try to do so. Training in thinking is the way to the transcendental; but it is to be feared that common sense critics sometimes try to criticise transcendental works when they do not know the alphabet of the subject they are criticising. It is only what transcends common sense or experience that is worthy to be named science and philosophy. It has to be remembered, therefore, that Berkeley and Kant have nothing to say against the realism of the senses; what they deal with, as philosophers, transcends the senses and the sensuous mind; they are dealing with pure intellectual problems; and these they are trying to define, arrange and classify. To put this matter in another form; Kant seems to say that along with common sense people he has transformed the objective world of the senses and made it a subjective realm in the mind; he has to analyse that subjective mind, as an objective realm, and during the process transfigure it into a heavenly soul. This is something like the transcendental philosophy of Kant; if he did not so understand it during the process of enquiry he could have done so at the close; the Spirit was moving him in this direction, though he may not have been conscious of such a transcendental influence. Further, although it is correct to name Kant's philosophy critical, it is not to be limited to critical analysis; in the order of his thoughts he transcends analysis and carries out a work of synthesis in dealing with the problems discussed. If his work was critical analysis only, there would not be any addition of knowledge. What takes place is like the processes of physical disintegration and of life; analysis supplies for the life-germ material for nutrition; and synthesis adds cell to cell, organ to organ, until the hour comes when the travail pains begin, and a new creature is born.

It may be perceived that in a measure Kant in his studies is dealing with the same problems as Hume; they both deal with what Hume confessed he could not reconcile and bring into a unity; his conception is that distinct perceptions are particular existences, and that he could not perceive the connection that exists between these distinct existences. Kant puts the problem

in a different way when he states that he can see how consequences follow according to the law of identity as discovered by the analysis of the thoughts ; but he is unable to do so when the law of identity is not clear. In other words, things, impressions of the senses, are distinct existences, and as such they are not logically connected in thought. This would mean that every sense-impression is particular ; that every image is particular ; that the whole of the realistic realm is phenomenal. All sense-impressions perceived are translated into images and thoughts in the mind ; that within the realm of experience they remain individual ; and, that the empiric state of the mind is that of particulars. What follows is the question of the transition from the particular and individual to the general and universal, and how this is to be attained ? If the sense-impression order of thought is followed through the experiences and reasoning of men, then there would come a stage where the particular and the individual would have to change into the general and the universal. If the realm is strictly limited to empiric reasoning then in what way is the empiric to be transfigured into scientific order and law ? Kant's conception is that knowledge is derived from two sources, the senses and the understanding ; the sensuous being the phenomenal and the understanding the noumenal, or the real and ideal. This same difficulty has been partially considered as related to Reality, realism and idealism ; and it is the same thought that is covered by noumena or the noumenal. What is required here is careful definition of terms : Noumena, Reality, Substance, Absolute, Unknowable, and God, are all words that express the same fact. Realism means sense-impressions and the mental relations that correspond with them ; whilst idealism is the spiritual as compared with natural realism. Unless these words are defined it is clear that men may go on deceiving themselves about words, which have to them different meanings. What Kant seems to realise is that he has entered the realm of the mind, with the intellect as a power to set the mind in order. What is its condition ? It is full of individuals and particulars ; not a chaos wherein no order exists ; but there is no Divine order, no classification, no science and no wisdom. What Kant calls the understanding is the condition he hopes to realise ; and, it is the intellect that has to serve as the medium between the mind and the understanding. This is to be done by the faculty of cognition, the conscious power, by studying the sources of knowledge, sense-impressions, images, thoughts,

and all that is involved in knowledge. What he sets before himself is a complete analysis of all the raw materials of knowledge in the mind by the intellect; and to put thoughts and ideas in order in the soul. It is by "*The Critic of Pure Reason*" that this great work is to be done.

The work of Kant, in his philosophy, is not to prove truth as found in the sensuous world and in the natural mind; truth has to be found by transcending the senses by a way that is intellectual and ideal. He has an ideal end in view; it is to find truth as spiritual, universal and eternal. The way is that of analysis, induction, pure reason, with spiritual verification as science and philosophy, unity and harmony. To reach this end realism must fail, if it does not include pure reason as the ideal; but idealism also must fail if it neglects all that is involved in realism and if it does not comprehend what is represented by the limitations involved in Substance and Law. Because sense-impressions are ever-changing phenomena in space and time, it follows that realism must fail to discover truth; this requires the pure reason and idealism also, and then the attempt may be made to find truth in the realm of understanding. In *The Transcendental Analytic* such thoughts as these are kept in view. It is an intuitive thought that all things, and all ideas, are considered in Space and Time. It is by the Reason that judgments are formed, and the highest concept is that of Cause. Kant does not conceive that Cause is derived from experience; it is innate, an *à priori* category, like Space and Time. The meaning of category being a judgment, or the highest class of abstract terms; and of these he gives twelve. 1. The Universal. 2. Particular. 3. Singular. 4. Affirmative. 5. Negative. 6. Limiting. 7. Categorical. 8. Hypothetical. 9. Disjunctive. 10. Problematical. 11. Assertory. 12. Apodictic. 1-3. Totality, plurality, unity and quantity. 4-6. Reality, negation, limitation, quality. 7-9. Substance, inherence, causality, dependence, relation. 10-12. Possible or impossible, being or non-being and necessity. It is relation that governs all the other categories. The chief categories are quantity, quality, relation and modality. There is a scheme of pure reason by the analysis of knowledge in the realms of sense and intellect. There is an essential unity of reason in the Ego or spirit. It is the Ego that accompanies all sensuous and intellectual knowledge, by time, association, quantity, quality, numbers and relations. It is the reason that uses Time as interpreter between the Ego and the senses. Things

are seen as through Space and Time glasses, and what is seen is changed into ideas. The senses and comparison bring thoughts to the threshold of idealism; transcendental logic brings them into it by relations. It is by the reason that there is knowledge of quantities, qualities, relations, causes and effects. It is the reason that gives the seal of legislative authority to ideas which they do not possess as sense-impressions. It is the reason that prescribes laws to the sensible universe; the senses find a chaos, the reason formulates a cosmos. In *The Transcendental Dialectic* it is from judgments of the reason that there are formed ideas and the Soul. The abstract concepts of the reason, are the Absolute, the Universe, the Soul. Knowledge is relative; a known Absolute would mean a relative Absolute; thus Substance is not knowable. Antinomies are theories which contradict each other; thus, quantity, by reasoning, as related to the universe, is both limited and unlimited in Space and Time. In quality, cosmical matter is simple as in atoms, and also infinitely divisible. As to relation, that there are free causes and yet that every thing and thought are necessarily connected. As to modality, that there exists a Being as the absolute Cause of the universe; and, that there is no necessary being in the universe as the cause of the world.

What all this means is that men can reason in opposite directions; that they can contradict each other, and yet be, as they think, reasonable; that they can deceive themselves; and lead themselves to believe, or deny, what they please. They can trample God underfoot in their thoughts, and exalt the devil. They can appear wonderfully subtle and innocent, and ask, How can anyone know that there is a God? Or, Do you not think that man is the real God? What Kant really does in thus analysing the soul of man, for this is really what *The Critic of Pure Reason* means, he reveals the utter folly of the reasoning and of the conceited wisdom of men; by the reason they can prove or disprove anything and everything. A man is like a ship with a de-magnetised compass in mid-ocean; without the fear of God in his soul he is in the midst of the greatest dangers and cannot escape from them. The sensuous mind is to the sensuous man, no matter how clever, a chaotic realm; he does not know its order; it is as darkness and night, and not a place of peace, rest, and safety. This is what the critic shows; it is what men have experienced; it is what wise men see must be realised as the true position. Men have denied that there is a

God ; they have asserted that man is soulless ; they have even denied that any universe exists, because as substance is nothing in itself, therefore phenomena are everything in the ever-changing relations in space and time. Man is only as the bubble on the surface of the water ; for a moment he expands, sees the heavens reflected as in a mirror ; the bubble breaks, the vision is gone, the man is no more, he has returned into the body of the ocean and is non-existent. What Kant tries to awaken in man is the thought that he is a conscious, reasonable being, and that he ought to consider the problems that lead to wisdom. The solutions are not to be found in the sensuous mind, nor by the intellect and idealism ; the man must break through the enchanted ring of reasoning in which he is enclosed ; he must find an exit somewhere, a friend able to help, one that can seize his hand, drag him out of fire and water, and set his feet upon a rock that cannot be moved. If the critic of pure reason makes this plain, then the value of his work is beyond rubies ; if it tends to make a man desperate because he is so lost, then this is a great work, for it strips him of things and clothes, skin and bone, and there he stands a lost soul in the darkness of the universe. This is where *The Critic of the Practical Reason* comes in ; the man breaks the chains of reason, defies the devil, in the darkness takes hold of the hand of Christ, and when saved, finds that there is life and light from heaven, and hope, joy, and peace. In other words, the man trusts God ; because it is God that is the Reality at the heart of all things. The creation is the work of God revealing His wisdom and glory ; man may, to begin with, be worthy to be compared to a bubble on the face of the ocean ; but he may become a pure diamond, a ray of heavenly light, a son of God redeemed from earthly darkness, and chosen to serve somewhere in the Father's Home of Light. Kant seems also in his own thoughtful way to be warning men to be cautious, to be careful, that the wisdom of this world may not bring them back into bondage again. He calls them to notice that knowledge of the *Thing-in-itself*, as personal, essential, substance, is not possible as related truth. God is the ultimate One ; therefore, within this realm faith, humility, reverence, and worship are called for. The eyes of the reason are blind, they cannot see God as Being. This is what is implied in the word Ontology ; men have said that this also is science ; or, that they can define God in scientific terms. Kant conveys the impression that such a conception is wrong ; in some sense it

may become science as knowledge ; but it is in the highest heavens, in the innermost sanctuary ; and the man must be a conceited fool who thinks he is going to be permitted to enter such a sacred place to take an inventory of what is there. It is really time that men should understand that they are behaving in an unseemly way, when in their ideas, or dogmas, they rush in with dirty feet and soiled garments where angels veil their faces. The shameful impertinence of any man daring to enter the Sacred Presence of God is intolerable ; truly God is merciful beyond all comprehension, and men are ignorant beyond all that is conceivable. The existence of God is to Kant what he says is a necessary postulate ; men know that they are effects and affected ; that there is causation ; and that phenomena pre-suppose the Noumenon. It is necessary to postulate the existence of the external universe ; in other words, faith grips the hand of Christ, there is deliverance, and the feet rest upon the Rock. What Kant may seem to suggest is that there is the possibility of a sceptic passing by and jeering at the man because he has become an idealist ; has ceased to bow before logic ; and that he has no sensuous proof as to the knowledge possessed. Again, knowledge though relative has a realm of certainty in order and law ; it is quite true that experiences are of phenomena ; but ideas abide ; and when they are understood in their true relations, then the individual experiences will give place to the universal, the natural to the spiritual, the earthly to the heavenly. A further result is that the truthfulness and reliableness of consciousness will be fully established. When the consciousness cannot be overthrown by false reasoning, then knowledge will become science, and the certainty of morals and the moral nature will not be questioned. With faith and its fruits, pure intellect and reasoning, there must come moral certitude ; the man will be, and know that he is, in the image of God. It is not necessary to follow Kant further in his critical work ; his thoughts are not to be limited by the conceptions men have formed of his philosophy. It may be safely asserted that Kant was endowed with a powerful critical vision of a very high standard ; that his vision was perfect his followers did not admit ; and it may be a question, worthy of consideration, whether it can be said that he entered upon life's greatest problems. What may be admired in Kant is his thoroughness and manliness, his patient work and his success ; perhaps, there is no philosophy in the long record of seekers after truth, that deserves to be

estimated more highly in the harvest-fields of the pure and the practical reason.

FICHTE, PHILOSOPHER.

This philosopher was the disciple and also the successor of Kant. He is not a mere echo of the great critic of pure reason, but also an independent thinker, who opens up new ideal lines, and thus develops the critical school of thought. He was bold enough to state his conviction that Kant had only indicated the truth, not unfolded or proved it. This may be a matter of opinion; but, as Kant did not claim to have perfected the knowledge of truth, there was room for Fichte to take up his parable and convey to men his views. What is specially recorded of Fichte is that he advocated a different phase of idealism; and it may be that the attitude of the two men might be expressed in this way. Kant, as a critic, appeared to be lost in the universe of his critical work; this work is so great, he has so much to do, so many lines of thoughts to arrange, that he has no time to think about Kant in connection with his philosophy. The universal work with all its details and particulars is so great the man is swallowed up in it. Fichte is different; he thinks he can improve upon his master's work, and that he is called to do it. If there is a want felt in the *Critic of Pure Reason* it would be that of the personality of the thinker; and perhaps this may be one reason why the greatness of the man is not easily perceived. It is this deficiency that Fichte supplies; he enters the arena and asserts that the fundamental conception of the critical philosophy is that which has been omitted, the reality of the Ego, the I, as compared with the non-Ego. He is said to posit the Ego; that is, make it the fact of consciousness as opposed to the non-Ego. This Ego is the conscious spirit in man, as intelligent, and it is as such it is influenced by the objective world. The Ego is said to be the subject of theoretical science and the non-Ego of practical science. The centre of thought it may be observed is changed. In the opinion of Fichte it is wrong in Kant to postulate an unknowable non-Ego, the Thing-in-itself, because in so doing he permits the reason to make postulates, and in doing this it is the reason not the Ego that is central. Ideas are the product of the activity of the Ego; thus the soul and its ideas are posited with the Ego. The Ego cannot know substance; but the assumption is that it is the mental synthesis of accidents. All knowledge is the act of the Ego, yet the Ego and the non-Ego limit each other. The universe is

the manifestation of moral ideas, therefore duty is important. The realisation of self is by the way of the assertion of self, and it is by struggle that knowledge is attained. God is as the moral order of the world; it is in creation He realises Himself; but not of necessity as a person; it is the Spirit of God that is the incarnation in the universe. If all men were true, right, and good, like God, then all would be moved as by the Divine will. The world is an incarnation of the Absolute Ego. An epoch is the period of the incarnation of an idea. Every epoch has its pre-existent idea determined by the ideas of past epochs, and thus succeeding epochs will carry in them all that has been in the past. There are said to be five of these epochs. 1. Of instinct over reason. 2. Instinct gives place to authority. 3. Authority becomes dormant, and there is reaction to scepticism and licentiousness. 4. Reason becomes conscious of its powers, and standards of reason are applied. 5. Art is supreme. Reference has been made to the Ego, the non-Ego, and to the Absolute Ego; the first is the human, the finite; the second the universe; and the third is the eternal, the universal reason, called also the Absolute Subject-Object.

SCHELLING, PHILOSOPHER.

This philosopher belonged to the school of Kant; he was a disciple of Fichte, and an expounder of his form of idealism. In process of time he diverged in thought from his master, and in his *Philosophy of Identity* claimed to teach men the true knowledge of the Infinite-Absolute, in which real and ideal, nature and spirit, subject and object, are the same. The process by which this knowledge is attained is by intellectual intuition. The tendency of his teaching is that intellectual intuition is the highest endowment possessed by philosophers. That philosophy begins where ordinary experience ends; the highest is not to be proved by the reason, but apprehended as truth by the wise. The Ego and non-Ego are equally real; and both are identified in the Absolute. Knowledge is that of knowing the correlations of Being. Nature is spirit made visible; and spirit is invisible nature. The absolute ideal is also the absolute real. Philosophy has two problems to study. 1. To construct nature from intelligence, or object from subject. 2. To construct intelligence from nature, or subject from object. Fichte's Ego is the human spirit; the Ego of Schelling is the Absolute manifested as Ego and non-Ego, or mind and nature. The Absolute is the universal nature Ego that produces

what is within from without. The man-Ego is compared to eyes by which the world-spirit beholds itself. What is the Ego? It is self as conscious; or, the Absolute as conscious, seeking to realise self-objectivity. Nature seeks to realise itself by the reason in man. The Absolute is like a magnet attracting and repelling; and every man is a similar magnet as microcosmic. These are seen in the real and in the ideal, as apparently opposed to each other. The reason is as the indifference point found in the mind, as touching and uniting both realms. Philosophy is the basis of reason; not that man holds reason, but reason has hold on man. The Absolute is not ideal-real or nature-mind, but both, and the Absolute is the One. God becomes conscious of Himself in man; man is reason, and by reason he finds the Absolute. As knowledge and being are identical, it follows that to know the infinite man would require to be infinite, and to lose his identity in the universal. It is the identity of being and knowing that is the basis of speculative thought; this idealism as a system of thought is transcendental.

HEGEL, PHILOSOPHER.

The critical philosophy of Kant is to be found in *The Critic of Pure Reason*, and in *The Practical Reason*; and his ultimate thought is named the Thing-in-itself. The work of Fichte appears to be supplementary to that of Kant by the introduction of the Ego. It is said that Fichte is an Egoistic idealist, and this may describe his position in German idealism. Schelling is said to be a relative Egoist and idealist, because in his method the Ego and non-Ego are united in the Absolute. Hegel's position is that the Absolute is immanent in Ego and non-Ego, as active power. With Schelling things proceed from the Absolute, but with Hegel the Absolute is in the becoming, the development, the law and the goal. Law as reason in man and nature is the Absolute and the goal is self-conscious reasoning. The Absolute and reason are synonymous terms. Reason is objective in things and subjective in man; and it is reason that is the essence of their being. Being is also becoming; that is, becoming what it will be. It is Being that becomes, determines, limits and defines itself. The finite is also the infinite; that is, it will continue in being as the infinite essence of the finite. Existence is self-limitation into finite being. Quantity is known as extensive in numbers; and intensive as in measure and proportion. Essence expresses itself in phenomena; they constitute the thing and its properties.

there is no essence without a phenomenon, no thing apart from its properties; the thing is what its properties are; the quantities are the thing itself. Essence is force, or agent, and phenomenon, act or expression. Force is the totality of the phenomena. As matter so the form; as agent so the act; and as the tree so the fruit. Nature is action, production, creation and reproduction. Substance is not a sub-stratum, it is the sum of the modes. There is no God outside the universe and no soul apart from phenomena. Substance is the cause of its modes; and the modes are the effects of the substance. Modes as they are unfolded reveal substance, but there is nothing in the effect that is not in the cause. The Absolute is not in one part of the chain but in the total, particular and relative; each being relatively absolute. The totality is divided into subjective and objective; the subjective totality being universality, particularity and individuality. The subjective notion is form without matter; it exists in principle as final cause, but does not exist in reality. The objective notion is the universe as a whole, or in its objects. The general, particular, and individual, are objectified in mechanism, chemism and in organism. The INORGANIC WORLD begins with space and matter and culminates in the human organism. It is manifested in movement, attraction, and gravitation. Chemism leads to qualitative differences in matter. There was a state of indifference followed by the physical forces, by processes of opposition and reconciliation, separation and combination, polarity and union. There is nothing stable, all is change, and just as in the logic of pure thought there is a circle of totality, so in nature there is the chemical circle, change from energy to organised bodies. THE ORGANIC WORLD. Life is spontaneous; beneath the physical the evolution of the Idea takes place. The earth is a kind of organism; a crude outline of the ideal to be realised; thus there is a soul of the heavens and a life of the earth. In the human organism the creative idea is reflected in its fulness. PHILOSOPHY OF MIND. Man is mind having consciousness and freedom; but these do not exist at the beginning as the products of evolution and of history. At first instinct, passion, egoism, reason, morals, spirituality and freedom; and these become law and limitation under the influences of society. SOCIETY AS THE OBJECTIVE MIND. The state of nature gives place to rule, regulation and legal punishment. The free man is a person; personality is realised in property; there is the power of contract; the contract is the state in embryo. Legality

expresses the power of the State over persons, but legality must become morality; the objective mind must become like the subject mind. Morality is the legality of the heart; the law that harmonises with the will or the moral law as order. Morality is realised in moral law, in conscience as the idea of the good; it subordinates the useful to the good. The fundamental moral institution is marriage and the family; there follows Civil Society and the State. Society seeks protection of property, person, and family interest, from the State; the State exists for the higher interests of the community, and this is expressed in forms of government.

THE ABSOLUTE MIND. The mind cannot reasonably be subject to any power but mind; this truth is found expressed in art, religion, and science. In art there is the revelation of the beautiful; in religion that of the good; in science and philosophy the true. When this development takes place, and becomes conscious, then man attains to the absolute mind. When man is perfectly good then he will be morally perfect; this is true, but the way to attain perfection is not by the Greek idea of the beautiful, the good and the true. This is where philosophy seems ever to fail; the philosophers do not live in a true and real world; they are in their studies, and in a little world of their own, that of their own souls; and thus their failure to comprehend the true position. The wisdom is great and profound, but it fails for the simple reason that it does not fit into the real condition of things. The rule is that all these thinkers belong to another world of thought; they are intellectual—moralists trying to find the Garden of Eden and the state wherein man lived before the Fall. They seem to ignore the fact that the Fall has taken place; and they cannot understand that the race of mankind is not living within the realm and order that they conceive they are in. What may be said to be the result of the ideal philosophy of Germany, is the confirmation of this thought, that from the beginning of history men have never truly understood their position. It is men, intellect, morals, forms, rites, and ceremonies; the old Adam and the old human nature are kept in view; and all that men require to become perfect is to study the beautiful, realise the true, and conform to the good. Man has all this in himself; it is in Nature; it is in God; and yet men have never attained; they have not realised the beautiful, found the truth, and conformed to the good. Esau-like, they have sought birthright and blessing with their

eyes streaming with tears ; and they have failed, simply because they did not see divine beauty when it was revealed to them ; would not receive the Truth, when the Truth was knocking at their doors ; and despised the Good, because it was arrayed in humble robes of service and sacrifice. This is the serious drawback in all philosophies ; human beings are crying for bread to nourish their souls, and philosophers give them stone-words, what they cannot masticate or digest. It may be true that some philosophers in their wisdom could not conceive that their work was so humble as to find food for shoemakers, peasants, artisans and servants generally ; their places were to commune with the gods and teach princes and wise men. Perhaps this conception of philosophy comes to its climax in German criticism and philosophy ; the stones, as words, are there in plenty ; but through what changes must they pass before they are fit for human food ? This remark about philosophy in general, and German philosophy in particular, is not a criticism, it is a cry of pain ; it is a feeling as if the disease and the remedy were equally hopeless ; the remedy cannot reach the disease because there is no true comprehension of the condition of the sufferers. This is the strange complaint made against wise men in philosophy, the State, and Church, all down the ages ; they have cherished false ideals ; they have formulated wrong methods of thought and action ; they have said that they were wise as the gods, and they have always chosen the wrong way to put men right. What will be better understood as the years pass by, and men become conscious of the work of the Spirit, is that side by side with these thoughts, words, and works of men, there has ever been immanent in the world the persistent work of the Spirit, carrying out definite ideals, and, unconsciously to men, permeating their minds with new living thoughts. Even with these four great German thinkers this particular work of the Spirit may be traced. What men might conceive they see are four great original thinkers, who have messages to convey to men. The pure light of Truth comes into contact with their souls and the mediums in which they are living, and the results are spectrums of the most wonderful kind. Kant refracts the pure intellectual light and he finds all knowledge to be that of relations ; but the relations may be true or false, pure light or darkness. Fichte thrusts the Ego to the front ; but is the Ego good or bad, man or nature, God or devil ? Schelling so identifies man and nature, that the man begins to feel as if he did not know whether he is nature or man,

or both of them ; or if he must cut the whole argument and make up his own mind upon these extraordinary problems. With Hegel it is even more serious, and as the man reads and thinks, he discovers that he does not know whether he is himself, or Nature, or God ; or, whether he is in heaven in the light ; or in a region he does not understand where all is darkness. This gets the name of German idealism ; the ideas are there, but how to refract them back into the light of truth is not an easy matter. Still there is a gain at this point ; if men can see that the Spirit of Truth has conveyed messages of truth by these men, then they will be worth studying, not so much for the positive messages they utter as the secret spiritual thoughts that are immanent in their works. It may be supposed that Hegel stands at the highest tide mark of this school of thought, and that it is unlikely he will have successors that will go beyond him ; the indications have been, not progression but retrogression ; and it may be that the German school has been on the downward grade. It has been conceived that there is a kind of organic unity with these four thinkers as represented, thus : Kant is compared to the tree, Fichte to the image of the tree, Schelling to the mind that conceives the tree, and Hegel to the absolute unity of tree, image, mind and universe in which the tree is found. Fichte is represented as saying, I am alive and exist as Ego ; the tree and the image are one ; they are modifications of the mind ; this is subjective idealism. Schelling seems to say, the tree and the Ego are equally real and ideal, they are manifestations of the absolute ; this is subjective-objective idealism. Hegel takes the further step thus : the Ego and the tree are two related terms but the vision is one ; they co-exist and are correlated ; but this is only one ideal, as substance and relations, real and ideal, mind and matter, they are the universe ; and this is absolute idealism. In this illustration, if Kant had been included, as seed and ground, atmosphere and universe, the idealism would have been more complete and in fuller harmony with all the facts.

It has been suggested that German idealism becomes less ideal, and, it may be, tending to degradation, from Hegel onward. HERBART it is said disputes the hypothesis of one Substance as out of harmony with multiplicity of phenomena ; he returns to the conception of monads out of which mutual relations and conditions arise. His ethics is that of culture and common sense. SCHOPENHAUER is said to be the pessimistic philosopher who tries to enlighten men by his own particular philosophy of the Will. This

he asserts is the only essential reality in the universe ; it is not conscious, but ever striving to attain to consciousness. He seems to have been an unhappy man living in troublous times and ever striving with his philosophic brethren. It is reported that he posits himself as an authority in philosophy, and that he dared to say that Hegel was a " scribbler of nonsense." What makes philosophy such a charming study, so different from theology, is that the scholars are all so lively with all kinds of conceptions ; and as a rule there is so little rudeness ; whilst they exalt their own work they are able to speak a kindly word for others, and upon the whole it is very rare to find them calling each other heretics and similar names. SCHLIERMACHER is praised as a professor of theology and as a philosopher intimately acquainted with ancient philosophies. His desire seems to have been to bring about a reunion of theology and philosophy ; not, it is said, on old orthodox lines, but with a taint of naturalism in his conceptions. To this the brethren in philosophy would not be likely to object ; but it is not quite so clear that orthodox theologians would give him glad welcome and bid him God-speed on his journey. It is said that his views about Jesus is that He is a Man in whom the Divine Spirit works as perfectly as possible in humanity. This must surely be the philosopher's conception of the Master, and not that of the disciple and theologian. Students in philosophy require to pass an examination in their appreciation of humour before they begin their serious work ; the sense of fun ought to be ever on the bubble, and overflowing in their souls to keep them in a condition fit to apprehend the wisdom of their masters. HARTMANN is famed because of his philosophy of the Unconscious. It is said that he tries to reconcile Hegel and Schopenhauer, about the absolute Idea and the Will. The truth he brings out is that the Spirit, as Will, is not always conscious in the body ; there are reflex motions of nerves and muscles, instincts, sleep, dreams, hypnotism, and other conditions that require to be explained. In his day these matters were not so well understood as they are now ; it may be said that even the unconscious state is no longer classed among the mysteries of being. The spirit is unconscious when it is not in the normal state of union and communion with the mind ; it is conscious in the normal condition. To understand all this means an extensive knowledge of the nervous system, the brain, physiology and psychology. There is a will that knows without knowing that it knows (mind) ; there is the conscious will (spirit) ; and there

is the will that is at the root of all thoughts and things (the Divine Spirit). Hartmann is an optimist in his outlook; he can see beyond evil, pain, sorrow and anguish; these are found in the stages of development; the end will be restoration and redemption will be universal.

COMTE. THE POSITIVE PHILOSOPHY.

The brief glance given to German Idealism makes known, what its place is in the history of modern philosophy. It is Kant that sets up the landmarks in his critical philosophy; now men may see that what they have been dealing with is what is purely intellectual in the critic of pure reason, and what is moral in the practical reason. What a theorist would have expected would be that Kant would deal with the problems of the intellect, Fichte with the man as intellectual, Schelling with the moral, and Hegel with the man as intellectual and moral. What takes place is not what men would expect; development is always taking new forms, but the Spirit uses all the forms and men do not know that they are influenced by the Spirit in their thinking and in their writing. This is the sense, the most valuable of all the senses, which it is to be feared men lost at the Fall. The consciousness of the Spirit, and in what way He works, is that sense men require to cultivate; it is the spiritual sense. It cannot be said that realists or idealists have discovered that they required this sense, above all the other senses, for their work; they have been like certain disciples as baptized into John's baptism; and they have not so much as known that there is a baptism of the Spirit. As with them, so with modern thinkers, they have been in the very atmosphere of the Spirit and they have remained unconscious of the fact. This, it must be remembered, is not a dogma about the Spirit; it is a statement as to certain matters of fact, which require serious consideration. The thought takes this form: the Spirit of Truth reveals Truth in manifold ways, as philosophy and religion testify; and the most serious mistake, error, crime, of which wise men are capable is that of grieving, hindering, misrepresenting the teaching of the Spirit. The history of philosophy, and also of religion, is that the Spirit gives graciously abundantly to those who are ready and willing to receive truth; but when that truth is misused, permitted to be used as stereotyped forms, then the Spirit being grieved seeks for, and finds a new field within which truth may be sown broadcast, and permitted to work out its cycle of life under earthly conditions. Roger Bacon of the revolt, and Francis Bacon of the new era.

tell men who can hear that this is true ; the Spirit will not stay where there is no freedom of spirit ; and where the Spirit finds freedom there His gifts and graces are freely given. What students will find in modern philosophy is that the gifts of the Spirit of Truth have been lavishly given, and, as usual, perverted by men ; but there has also been a marvellous movement of the work of the Spirit that cannot remain hidden from men. The strange thing is not that the Spirit has actually carried out this work ; it is that few, very few, have thought of ascribing the glory of the work to the Spirit ; and they have praised men, as if they were gods, for what they have done. Of what crime have men been guilty, will be the innocent inquiry of the wise ones ? They have ascribed to themselves and their friends all the glory of all the scientific discoveries from Copernicus in astronomy onward through all the physical sciences ; they even boast about their wisdom in psychology and sociology ; and if men will only give these gods money, leisure, and honour there is not a secret in the creation they will not explain to men. This is the serious charge that must be brought home to some men of science ; they assert that the work is theirs and that they should reap the glory. The gracious Spirit of Truth is whispering in their ears to try to conceive the thought that they may possibly be mistaken in this matter, and that the critical hour is come when they must recognise the truth that the discovery of scientific order and law is pre-eminently the work of the Spirit of Truth, because it is the spiritual revelation of the Will of God to men. When it is stated that the critical hour for men of science is come, the meaning involved is this ; they must consider whether, as sons of scientific truth, they are able to perceive that they have been so honoured ; that the time has come when they are called to awaken to spiritual truth, to honour the Spirit, their Teacher, or fail to understand their high calling and thus fall like their predecessors in philosophy and theology. This means that this Divine Inheritance of Truth, the real inheritance, is waiting to be possessed, and it is scientific men, not philosophers, theologians, Christians, or Jews, that are called to enter in. The hinge of the position is to be found here, Will scientific men seek to know and understand what the real question is, and do men of science comprehend that the Spirit of Truth is waiting for their decision upon this all-important question ? It is in the light of such conceptions as these that a few thoughts will be suggested on the philosophies of Comte and Spencer ; they are

the last of the philosophers of the age that is swiftly passing away; and it may well be that through them also the Divine Spirit has been teaching men.

The Positive Philosophy is known as the work of Comte; its descent may be traced through the realistic school, English and French, and it inherits from the past the anti-pathetic spirit to metaphysics and idealism. The meaning of the positive philosophy, it will be seen, is that it ignores metaphysics and shuns idealism; that it prematurely claims almost universal knowledge for science; and upon the little it does know in a realistic form begins to set up a kingdom of positivism that is to be the glory of mankind. Positive is compared with negative; former philosophers had produced negative results; they had been as shadows, visionary, not practical. What Comte wishes to teach men may be understood by the following conceptions: 1. All phenomena in all realms of thought are subject to immutable laws. 2. That the human mind develops from theological superstitions, natural conceptions, to what is positive through metaphysics. 3. That human activities pass through three phases, the military, the industrial, to the defensive military *régime* of the State. 4. That everywhere, and at all times, opinions and manners determine institutions, and that beliefs determine politics. 5. That philosophy in passing from the theological to the positive stage must bring about the industrial in place of the military *régime* in organisation. 6. That a spiritual organisation is a necessary condition for social re-organisation, resting upon the authority that is demonstrated by science, with a priesthood raised up out of the regenerated classes.

The aim of philosophy generally is to furnish an explanation of the universe, man, and society. The problems are existence, life, the rules and purposes of life. The object of the positive philosophy is to get a homogeneous explanation of accurate knowledge condensed into a doctrine, and co-ordinated with all methods of thought past and present. The aim in view is the renovation of society upon a basis of experimental positive knowledge. Positivism, as a doctrine, is to be drawn from the physical sciences. The ABSTRACT SCIENCES are number, form, movement, as in algebra, geometry, mechanics, weight, temperature, luminousness, physics, chemistry, biology. CONCRETE SCIENCES, geology, mineralogy, botany, etc. The abstract is knowledge of facts, laws of phenomena; the concrete is knowledge of objects as in combinations of elements. The abstract

investigates existence; the concrete individuals. Law is the invariable relation between two distinct phenomena according to which one depends on the other; the relation being invariable, but variation possible by intensity of phenomena or direction. Laws of nature are immutable, but the resultant phenomena modifiable. Men cannot create force, but they can so arrange that force will become a servant. Phenomena are combinations of elementary laws. Each law has its value; thus men calculate values in modifications. Comte forms a hierarchy of the sciences in their order as preceding sociology. It is by this science that he makes known his thoughts upon the law of evolution, and explains in what way this has taken place in history. The positive philosophy, in this way, is the systematising of all knowledge attainable, with this limitation: men are not to inquire into metaphysics or the First Cause.

Positivism does not deny a First Cause, but it is omitted as it cannot be explained under the laws of phenomena. From sociology there is formulated a Positive Polity; and out of the Polity there arises the Religion of Humanity. The form of religion is that of Humanity, as one great Being, with worship, sacraments, prayer, and signs. An enemy of the system defined Comtism as Catholicism without Christianity; and the reply by the Comtist was that it is Catholicism plus science. The priesthood of this religion are not to be wealthy men; they are not to command but to give counsel; they possess authority, but it does not rest on force. They require to have special knowledge, intellectual and moral abilities, to be able to teach and instruct in all necessary matters in connection with the church or brotherhood. Women receive special consideration as helpers; they are even conceived to be the guardian angels of men; as mother, wife, and daughter, they represent obedience, union, and protection; the past, the present, and the future.

H. SPENCER. THE SYNTHETIC PHILOSOPHY.

The remarks made upon the philosophy of Comte are to a large extent applicable to the work of Spencer. They may both conceive themselves to be realistic philosophers and give their philosophies different names, but the object in view with both is to attain to the knowledge gained by science, by the inductive method of thought, and from such knowledge to formulate philosophies which are in their nature deductive and synthetic. What each science may be supposed to achieve is by analysis

and induction to attain to the knowledge of the details of the phenomena in the science, and then by deduction, or synthesis, to build up the science in its transfigured condition. The details are the particulars of the science studied; the synthesis rises above particular details to general laws; this would be the order in one science or in a combination of sciences; and it is the work of philosophy, positive or synthetic, to take the position of the science of sciences, and thus bring the whole of human knowledge into harmony and unity. The same conception, evolution, governs both philosophies; it is this truth that is fermenting the minds of scientific thinkers and philosophers; they are desiring to find a word, a fact, around which the knowledge that is in a state of electrical activity will crystallise and give form to that which is ready to take definite shape. It seems to be a waste of time to discuss the question as to the original discoverer of evolution; it was conceived before the days of Comte, Spencer, or Darwin; if brought safely to the birth, and duly named by these thinkers, then they were useful during this crisis of thought; and the result has been very encouraging as to the robust health and vigour of this child of the ages. The history of the work of Spencer is full of interest as related to the problems of philosophy, and it would not be out of place to think of him as the true successor of Aristotle. The conception however, would take this form, that Aristotle was the ripe seed produced in Greek soil; that seed having been sown in history and developed in manifold forms, the fruitage, the seed produced from seed, is to be found in the philosophy of Spencer. It may be conceived that the men are like each other in many ways, but there is no doubt they are similar in their desire to know truth in all its phases in a naturalistic fashion; that they were incessant students and workers; and that their philosophies were the fruits of their lives. Spencer began his career as an ethical and political writer in connection with the *Economist*. His first work was on *Social Statics*. The evolution of nature, man, and society received his careful attention, and he grasped the thought of Von Baer that all organic development is a change from a state of homogeneity to a state of heterogeneity. This is the organising principle that underlies his work; nature, man, and society are living, and because they live, they evolve, grow, develop, from the simple form of a cell to the organic forms they are found to possess. He wrote on *Manners and Fashion*. *Progress; its Law and Cause*. *Principles of Psychology*. His classification of the sciences are as follows:

1. *Abstract Sciences*, forms of space and time, logic and mathematics. 2. *Abstract-Concrete Sciences*, mechanics, physics, chemistry. 3. *Concrete Sciences*, astronomy, geology, biology, psychology, and sociology. His *System of Synthetic Philosophy* embraces *First Principles*. *Principles of Biology*. *Principles of Psychology*. *Principles of Sociology*. *Principles of Morality*. In the *First Principles* his definitions of consciousness ; of the knowledge of relations ; of the absolute existence ; of the reconciliation of science and religion in the Unknowable, are of great value. His postulates are the Unknowable ; knowable likenesses and differences ; subject and object ; force ; persistence of force ; system of motion ; uniformity of law ; evolution as integration of matter and dissipation of motion and the law of evolution as applying to all phenomena. Evolution, as established by induction, would be scientific knowledge ; to become philosophy it has to be deduced from the persistence of force, which is another term for substance as used by philosophers. Given substance, and its persistence, there follows, space, time, energy, matter, life, spirit, mind, intellect, man, society, the state, sociology, etc., etc. Where Spencer may be said to fail in his philosophy is that he claims in his *First Principles* that the Unknowable is the real fact at the root of all knowledge ; and that, as fact, men have no choice, they must believe in the existence of Being. What he assumes from this is that all manifestations of phenomena are knowable ; can be related, placed in scientific order, and conceived as law ; and that all this realm of truth is subject to science and philosophy. He stops short with ethics, Sociology, altruism, and similar conceptions, and does not include, as knowable truth, all that realm of thought which bulks so largely in the thoughts of men, as bearing upon Grace and Sacrifice, the redemption of mankind from evil, the fact of sin and its consequences, and in what reasonable way men are to be redeemed from their unhappy lost state. It is quite true that Spencer settles this matter, in his own naturalistic way, by calling religion superstition ; by excluding the conception of God as Creator or Redeemer ; and, by asserting that metaphysics are to be ignored by philosophy. If then these subjects, which to mankind are of first importance, are omitted, not thought worthy of consideration, is it so very strange that religious people declare that Spencer's philosophy is very limited ; that it omits altogether what men require specially to know for their welfare ; and are ready to declare that philosophy during all the ages has entirely failed to fulfil its promises to mankind ?

CHAPTER VI.

THE BIBLE IN THE LIGHT OF DIVINE WISDOM.

This brief sketch of the history of philosophy has been sufficient to bring forward two conceptions which ought to be worthy of careful consideration in the future. The first is that philosophy, as expounded by philosophers, has been a failure from the beginning ; that it has been playing with naturalistic, earthly problems ; and that it has never conceived the real problem it has been called to solve. This assertion, it may be expected, will be rejected with scorn by naturalistic thinkers ; and they may assert in their turn that they have chosen their realm of thought, and it is not for outsiders to suggest to them what they ought to study. The reply to all such thinkers, and their claims, must be that they are perfectly free to think, and to act, as they please ; but they must not suppose that other men are to bow down before their authority ; if they are convinced that philosophy has failed in the past, then they must ignore their philosophic teachers and seek for truth where the light from heaven is not shut out, as it has been in the philosophies of the past. What can be clearly seen is that philosophy has been largely naturalistic, sometimes materialistic, ever intellectual, but rarely rising above the moral horizon ; and often falling below that standard of thought and seen to be grovelling in the realm of ethics where pleasure and happiness are conceived to be the supreme good. The second thought is that unknown to men there has actually been in existence a true school of philosophy, which philosophers have unconsciously attended ; and, that in so far as they were prepared to see they became seers of truth, and they did receive valuable tuition which has been the means of blessing to men. What the prophets were in Israel as related to the salvation of the world, that some philosophers have been in the revelation of truth ; but the credit is not due to them, but to the Spirit of Truth, whose

servants they were. In what way this Work of the Spirit and the thoughts and actions of men are to be reconciled is not the question here ; or, how the light of truth became refracted in earthly mediums is not being considered ; these may all be explicable in due time ; and, in fact, the sciences of light and spectrum analysis as analogy, may prove very valuable in connection with those subjects. What may be asserted is that the Spirit of Truth has been the Cause of the revelation of philosophical and scientific truth ; that men were partially ignorant of this fact ; and, that now they are being awakened, and called upon to consider the true position. It may be worth while to suggest here one reason why the failure of philosophy has taken place in the way it has done, and, it is science that gives to men the analogy. The truth, by the Spirit of Truth, is as pure light ; philosophers as mediums have been intellectual, ethical, moral, naturalistic, materialistic, and pantheistic, the results therefore have been in consonance with the mediums ; as they have refracted the light so the revelation of the spectrum of truth ; but the pure light of truth has always been degraded by the passage through the earthly mediums.

In the brief survey of philosophy suggestions have been thrown out from time to time in what way the series of philosophies fall in with the method of Christ and of the Spirit ; this could be extended with advantage as bearing upon the philosophies ; but, it may be more useful to permit the suggestions made to germinate ; and after a brief survey of the Divine Wisdom in the Bible, then return and sum up the problem as it may be presented at that stage of thought. The conception that arises here is that it has pleased the Lord Christ, at this point in history, by His Spirit of Truth, to intervene, in a special sense, in connection with the problem of Divine Wisdom. The Spirit is actually awakening men to the consciousness of this fact ; and they are asking the Spirit of Truth to guide them into truth, even the Truth as it is in Christ. Those who are being so awakened are not likely to place much reliance upon the opinions of naturalistic philosophers and their crude theories ; they can now see exactly where these men stand ; why their views are so seriously refracted ; and how in the very nature of things there is no hope of getting pure truth from such sources. The standpoint here is no longer that of the philosophy of the schools, intellectual and moral at the best ; this has failed ; could not do anything else but fail ; thus the new position must be that of Grace, in the

realm of Grace and Sacrifice. This is, as related to philosophy, a fundamental change; it is greater than from the physical to the psychical; it is from the fallen moral state to that of Grace, not as natural development, but as the Divine order from heaven come to earth for the regeneration and restoration of manhood and all it represents. This requires to be clearly understood; it is utterly useless to continue to try to work by moral standards when men do not know what these are; and, as philosophers know, the perverted intellect has no standard, it will prove anything men choose to believe; play all kinds of games; demonstrate that light is darkness and darkness light, truth error and error truth; that there is no God and that God is everywhere; that there is no devil and yet that the devil is the cause of all the mischief that has taken place. It must be clear enough that men have failed to find any perfect authority in intellect, or conscience, in Word or Pope, in Church or State, in philosophy or theology; they are all fallen; they are without standard authority; and, although they may be all useful in their place, they are only servants, to instruct or warn, to hedge in or to shut up, but not free, authoritative, and to be followed as infallible guides. What, then, men may ask, are they to do, if this is really the true position? How will they be able to satisfy themselves that this is truth, and to what standard must they come, if they are to enter in and possess this marvellous inheritance promised to freemen in Christ. It is easier to perceive the line of truth suggested here than to explain, or to take hold of it when explained. It seems to be setting up a new source of authority in the place of all discredited authorities, with the conviction that this question must immediately follow: Why, or for what reason, is this new authority to be so highly honoured and all other authorities degraded? This question is fair and reasonable; indeed, if men look at it straight in the face, they will see that it is the very same question that the Pharisees put to Christ: "Who gave thee this authority?" At that time He told the questioners that He would give them an answer if they would answer His question about the Mission of John the Baptist; and it was because of their double-mindedness that they failed to receive an answer. The position now is altered considerably; there may still be double-minded men who ask such questions and are not in the least prepared to receive the answer; indeed, they may be so ignorant that they would not understand the answer; or so prejudiced that the answer would be at once rejected. The stage of thought reached

is that which the prophet-philosopher Spencer uttered, not knowing all that was involved in it; that all phenomena, as thoughts, truths, are subject to Science; and that the day will come when all truths in all realms will be classified in their order. Even this sweeping assertion is too great for men to seize easily; they require to fall back upon the concrete sciences, to learn from them what these things mean; and, at last, when they see it, they are able to say, Thanks be to God for this revealed truth, because, if it applies to the earthly and temporal it must also apply to the spiritual, therefore it is possible that the realm of Grace may also be included in these great generalisations. As related to the physical Sciences this truth is now fully recognised, that scientific order is law; with this result, that wherever order is known, there law reigns and discussion and divided opinions are at an end. This is what men mean when they say that they hope to place the psychical, moral, and social under similar conditions; the authority to which they look forward is the knowledge of order and law, with conformity in the life to that which is known; and it is by this means, not by any other, that men are to be limited and guided in the future. But men may ask, What has this to do with that authority that is above Word and Pope, Church and State; and how is it to be applied to Divine Wisdom? Why should men acknowledge this authority; and why not here also ask of Science, Who gave thee this authority? This question must now be dealt with as Christ dealt with the Pharisees. The baptism of Science, in so far as it has come to men, is it from God or of men? If the answer proposed be, of men, then this will not be a satisfactory explanation for thoughtful Christian people; if they say, of God, then what about the glory of man and his authority? The dilemma is a peculiar one; it is critical for double-minded people; therefore let them be careful in their answers. If they say "We cannot tell," then they will decide for themselves that they are not servants of the truth; and that they are not worthy to receive an answer. This, however, is the position; it is Science that is claiming authority as to the Truth in the Bible; not in theological forms, but in living men, living thoughts, words and deeds; in the living realm of Grace and Sacrifice that has been operative in humanity from the Fall to this day. The assumption is that there is a Science of, and in, the Bible, of the realm of Grace and Sacrifice for the Redemption of men from the powers of evil, and for the Restoration of mankind to the family of God. It is the methods of Christ and of the Spirit that reveal

this order ; and these are the standards to which the thoughts of men require to be turned, because it is by this way alone that men come to know the Will of God, His Order of Grace, and the Laws of life by which men know and do the Will of the Father in Heaven. Here the suggestion has also to be made, so that men may give the matter full consideration ; it is the Methods of Christ, and of the Spirit, that men will require to use in all other subject realms. Grace supplies the Key that will open the door to reveal all the Sciences ; and, although men have not perceived the Hand with the Nail-print in it, opening the door in physical Science in the past, they may rest assured that all this was His work, by His servants, so that they might be prepared to see and know Him when He appears in the midst of His friends.

These statements are made after careful, mature thought ; the stage is not that of enquiry but of deliberate realisation of what they mean as related to theology, philosophy, and science. All authorities of an earthly kind are set aside ; it is Christ alone that is recognised as Lord, in His realm of Grace as Divine Truth ; and it is His Spirit of Truth that teaches and guides in the way of truth. It is time for men to return from wandering in the intellectual and moral desert where they have gone astray ; where Christ has been to them as Guide and Defender, Bread and Water, the Source of all Blessings ; and here, in this new age of Grace, what men will find is that the change is not so great as appears at first sight, because when the doorway is reached, it is Himself that is the Door to give the loving welcome ; and it is His Spirit that is Guide and Teacher in the Way. There is truth in those figures of Door, Guide, and Way ; this is the new, the living way ; it has to be travelled over, surveyed, and many questions asked upon the journey. It has to be remembered that the stage of development here is not that of experience, nor of theology, nor of mysticism ; it is that of seeking for Divine Wisdom, in the divinely scientific way, wherein Christ and His servants have travelled. This way is one where there is no visible Guide ; those who walk in it require to have the Divine magnetisation of soul and spirit ; because when demagnetisation takes place there is no assurance that the traveller will keep in the right way during the journey. Thus it has been through all the ages, and it is so still ; it is not where self-seeking, self-asserting people can walk safely ; the way and the spirit are not in harmony ; thus such men are as if they were on the trackless ocean with a depolarised compass. It is not to be rashly assumed that those who go astray

are lost upon the rock-bound shores of Time, and that they become total wrecks ; rather that men may be taught to think that in a manner they have not understood, there have been in the ship a compass and a pilot they knew not, who was able to bring them to their haven of rest. This must be recognised as one of the most wonderful revelations that is coming to men through the Divine Wisdom as related to individuals, and to mankind. The feeling has been strong that men and nations require to steer their own way over the great ocean ; they have failed to see the patient Pilot watchful and unwearied in the work of salvation ; it is at this period in history that there is coming this strange awakening to the real facts. When they become truly conscious of what the Pilot has done for them in the darkness of the night then they will not know how to express their thanks or in what way to praise, bless, and magnify the Lord, the Saviour.

Here men are called upon to notice that outside the Door that leads into the Palace of Divine Wisdom there is a kind of Portico that gives shelter and protection to poor wanderers in the great Desert of life. It has been known and used by all the races of mankind ; and, it may be, that many have made it their abiding place in preference to entering the Door that leads to Eternal Life. What is referred to is the Story of Creation as recorded in Genesis ; which begins with God, develops to man in the image of God, and ends in God, rest and sanctification. In looking at this series of Divine Visions this thought has to be kept in view—the Divine Wisdom is here revealing God, and the order of His Work by the Spirit.

1. There is a beginning in God and nowhere else ; at the first all seems chaos and darkness, and the depths are inscrutable. The Spirit of God moves : the waters reveal a face : in the Face there is Light : this is the Light that divides, and that names those things that differ.

2. There is division in the chaos of waters, and there is a firmament between them ; that which is firm and abides is Heaven ; all else is waters ; the Heaven is the Divine revelation of the Ideal Christ.

3. Waters, earth and seas ; grass, herb and fruit tree ; seed, tree and fruit ; number, plan, purpose and design ; all these are good and wise ; they reveal the Spirit of Christ.

4. The mists of metaphysics that enshrouded the earth are rent asunder, the veil is removed, and the universe, sun, moon and stars, night and day, light and darkness, rule and govern-

ment in the wisdom of God flash in upon the soul of the Seer. The mind and soul of God in nature is revealed ; the Seer knows but is only semi-conscious of the great Vision that has entered his soul. He has intuitively seen these things, but is not conscious of their meaning. The objective universe has become a subjective individual mind. They correspond, but the knowledge of conscious relationship has not been awakened.

5. The fourth Vision is that of the Divine Mind in Nature, and of the mind in man. The fifth Vision is that of spirit as using the intellect within the mind, not conscious of its limitations. Soaring to the heights and swimming in the depths ; it is light and glory ; the waters, darkness, caverns and death. The heavens, earth and seas live, and they reveal the power, wisdom, and glory of God.

6. What strikes man as he awakens to consciousness and manhood is life in its abundance, in every kind and form upon the earth : but the most wonderful revelation is man in God's image, the possessor of this great inheritance, given to him that he may be as a god in it : to rule as lord with dominion over all creatures.

7. This is a Vision of Creation as it can be seen by one of God's creatures in His image. What has actually taken place is that God has revealed Himself in this way ; and the most marvellous of all the works of God is the creature man, a god incarnate, that possesses within himself all that is known as the Attributes of God. Man is in his being as the microcosm of Nature ; the image of the Divine ; the child of God, having within himself all the generations of all the Milleniums of the past. Men say, in their ignorance, How can God be known ? How can God become Incarnate ? How could God work a miracle ? The reply must surely be that God is revealed in man. He is incarnate in nature and in man. What could be more wonderful, marvellous and miraculous than this, that God created, produced, caused to become, man in His image and like Himself. Here God is said to rest ; but this also is true, here man sets forth upon the journey of life to find rest in God. What philosophy has laboured to prove is that if men would walk in the living way of truth and righteousness the end would be science and wisdom in the fear of God, and this would be Heaven and rest. What philosophy has not understood is that disobedience, departure from the true way brings sin, sorrow, pain, disease and death ; yet it is possible to conceive the thought, because God is Rest, therefore, in a way not known to men, there may remain a rest for the children of God.

It is not necessary to dwell upon this Vision of Creation ; men will find broken portions of it scattered over the face of the earth. The important matter is the order as traced by the Method of Christ, thus :—1. God, Reality, Being. 2. Christ, Heaven, the Ideal. 3. The Spirit, the Designer of all the Works of God. 4. The Universe as the Work of the Spirit. 5. Man as intellectual and semi-conscious, feeling his way by reason, in the heights and depths of the universe, but as yet ignorant of the fact that the universe he knows is within his own mind. 6. The moral man, in the image of God, and His representative, as endowed with power, life, truth and wisdom. The Real and the Ideal are spiritual and metaphysical not physical and natural ; the psychological are the Spirit and the Mind of the Spirit in Nature ; the intellectual is to be found in all the particulars in the heights and in the depths of truth ; the moral is in man ; and it is God as Creator of Nature and of Grace that waits and rests, in His Grace and Love, to watch over His children in that future which lies before them in the world.

THE GENERATIONS OF THE HEAVENS AND OF THE EARTH.

In these generations the Visions of the Seer take new forms. Goodwill has permitted the enquirer as to the Way of Life to enter the door of Grace, and what he sees is a desert where death reigns ; where no man can be seen, and where there is no rain or blessing from heaven. What is strange is that the form of the Lord God is spiritually discernible ; a mist surrounds Him ; He is invisible in His operations, but He takes dust, forms it into man, breathes into the body, and the man becomes a living soul. This is the parable of the re-creation of man ; a desert of disintegrated dust ; a few Divine thoughts ; in breathing by the Lord God ; the man is living ; he is like the Saviour and Re-creator. 2. The man is in Eden ; it is the garden of the Lord ; it is pleasant and fruitful ; the tree of life is in its heart ; and there also is that mysterious tree that gives as fruit knowledge of good and evil. There is the river of life that waters the garden ; it is divided and is the means of blessing to the earth. 3. There is general attention to the many trees in the garden of the Lord, but special attention, with warning, is given not to eat of the fruit of that tree which possesses the opposing qualities of good and evil. 4. All these visions are perceived, realised but not understood ; there is a want, the man is alone ; he requires a help-meet ; the sensuous *and the images* require to be enshrined in names, and it is out of

the senses, images, and names that the mind is formed, constituted. What the mind is to the spirit and the body, that the woman is to the man. It is for this very reason that of all the relations, there are none more wonderful, sacred, blessed; husband and wife are one in their life, and separation means death. United in love they may appear to be naked; but they love, they see purely their mutual beauty and strength; there is no cause for shame, they are one in the mystic union of love. 5. It is in the intellectual realm full of subtle thoughts that danger lies. This is where the knowledge of good and also of evil is to be found, and it depends upon the attitude of the spirit to God and law, to pleasure and desire, that sin is to be found. To doubt about truth may not be so very serious; men may grow stronger by wrestling with their doubts and fears; it is doubting God, questioning His will, being sceptical about what is plain and clear that is full of risk; to permit the serpent to suggest, to deny, what is contrary to knowledge, leads to sin; this is so because men prefer self—the open eyes, godship, the beautiful and the pleasant—to God, truth, righteousness and duty. To take and eat of this fruit is to break the unity of love and the bond of peace; it is self first, others second, and the Lord God last. 6. God, as the Lord, forgotten, this is the serious thought; this is permitting desire to rage, appetite to cry out, and ambition to rule. When men forget the Divine Command, then the monitor within is silenced; the sensuous, the earthly, break in upon the soul; and there follows want of protection, nakedness, shame, flight and hiding. There is something suggestive in the thought that it was in the voice of the wind that the voice of the Lord God was heard; it came to the sinners caught in sin and shame, to recall the wanderers so that they might not get lost. It was like the Mother Voice of God, calling for the child, "Where art Thou?" The voice of love and sorrow, and the sinners knowing their sin and shame are found by the Saviour. Here there is no talking about determinism, free-will and similar subjects that occupy the attention of Sophists; the free-man under constitutional law has sinned, is self-condemned, judged and sentenced. It is on man's part cowardliness, excuse, duplicity, blame of others, and of God; and on the woman's part the blame rests with the subtle serpent. Upon all there is judgment; for the serpent dust-eating, sensuous, worldly-mindedness; for the woman sorrow, subjection and burden-bearing; for the man the curse thorns, thistles, sweat of brow and brain. That which was taken from

dust and made into a temple fit for a god must return to dust again ; and, the spirit that had in it potentiality to change dust into Divine energy, must for a season be subject to the sensuous and the earthly.

7. What, then, is the dealing of the Lord with these sinful children ? Justice and judgment in the moral world ; but in that of Grace, in which all this takes place, there are promises for the future and peace and reconciliation. Eve is potentially the mother of the living by the way of Sacrifice ; and they are both clothed by the Lord. 8. What is the issue of this Fall of the first parents of mankind ? What can men see in it ? To men it may appear as the closing of the garden gate as the poor creatures leave their home never to return. It is the Hand of Mercy that leads them out that they may go forth and seek a better land. It is a strange thought that hell may be found in the heart of heaven and that sinners require to be saved from themselves ; that they are prevented from returning by cherubim and flaming swords that will not permit them to destroy themselves in their ignorance and wilfulness. It is a weird conception that Eden became as hell ; and that the devil laid waste the beautiful garden and brought into it destruction and death. Yet it may also be true that the tree of life, or its seed, continued to live ; that the cherubim watched over it so that it might not die. The point of this story is that the Lord of Life has, by the way of Sacrifice, to recover for mankind that tree and its fruits. It is His work, according to the Will of God, and in the Divine purpose of Grace, by the Spirit, that He as Man, and Incarnate Son of God, will one day enter the realm of death, descend into hell, and bring back to men for their Salvation the Seed of the tree of immortal life.

It is in such thoughts as these, well known to all readers of fairy tales and myths, that the purposes of the Heavens, their living generations, are revealed to men ; and it is for them to consider what the revelation means. It is the Seed in Eden ; it is also the Seed of Grace in a world dead to God, sketched with Divine Wisdom, as containing the symbol thoughts that are to be manifested in the future. The Heavens reveal the particulars as to this story of Eden ; there is the individual man who passes through the experiences recorded ; the Vision expands, it is the subject of general experience by all classes of men ; and at last men see that the story can be universally applied ; all have sinned, *fallen*, come short of the Glory of God. There is the physical

as seen in the man and the garden ; the psychological in the tree of life, and tree of good and evil, the naming of the creatures and the help-meet ; the intellectual and moral in temptation, sin and judgment ; and Grace and Sacrifice in the Seed, the woman, sorrow, endurance and sacrifice. The story in Chapter IV. is that of the generations of the Earth, and the earthly ; they may be traced in their order thus :—1. The first parents of the race of mankind and their two sons. The elder, Cain, is the acquirer of what is earthly ; the younger is the shepherd that cares for his flocks ; by these conditions they are defined. 2. These two live together in the same home during the process of the days ; and in their lives they give expression to their characters. Cain is proud, haughty, angry, unspiritual ; Abel is meek, gentle, patient and spiritual. 3. The brethren worship the same Lord ; but the elder becomes the murderer ; the younger the first martyr. 4. Poor Cain ! how sad his fate, how unhappy ; the earth is his and all its fulness, his inheritance ; but it is stained with blood ; the blood is everywhere, on earth and altar, upon the hands and in the soul ; and that blood has an awful voice, for it is heard in heaven ; the result is judgment, a cursed existence and a vagabond life. Poor Cain ! this is sin and punishment. How can they be endured ? This seed of evil, what will its fruits be ? What Cain sees is not banishment only ; it is the horrible thought that every man he meets may be a man-slayer and a murderer like himself ; that no matter where he goes, it is to meet blood, blood everywhere, and all men enemies ready to kill each other. What protection can a Cain find in a world so cursed ? This is something like the thought. Vengeance will follow all such men and repay their cursed deeds sevenfold ; but every repentant sinner will have God's mark of Grace as a means of protection. 5. Here begins the first dispersion of the children of Adam ; but it is to city life, not to the open healthy life of fields and flocks. It is to names that will become famous in the history of the earth. 6. It is to a bigamous licentious life, to wealth, music, pleasure, power, the sword, boasting, poetry, murder, and vengeance, until the earth becomes saturated with blood and filled with evil deeds. If Cain was so sinful and his punishment so severe, then what about the Lamechs of history and the vengeance that is seventy-seven fold ? Thus the earth has been under the cloud of sin, murder, vengeance, cursing and an evil doom, and men have continued to destroy and doom one another. The pessimists and the agnostics have had a vision of truth.

as so fully expressed in their utterances ; they feel that they are the inheritors of the miserable portion left to them by Cain and Lamech ; they make men shudder with the ghastly truths they utter ; and, the ugliest, most degrading of their utterances is found in this, that, Lamech-like, they actually seem to boast in this thought, that they only possess wisdom ; that all other men are insane in believing that there can possibly exist in this world any goodness ; or, that Heaven can send to men grace, mercy and peace. Thank God, these Cains and Lamechs do not possess the earth ; their shrill voices are heard often enough ; but they have to make great efforts to be heard, and they are not taken seriously as they shout in street and market place. 7. Let men be patient, the end is not yet ; there is the Appointed One whose work in Grace will be made manifest in the earth. 8. In His spiritual seed the curse will be taken away ; the Cains and Lamechs will be forgotten ; and the new race will be known by the Lord's Name, as the lowly, meek, unselfish, self-sacrificing children of God.

THE BOOK OF THE GENERATIONS OF ADAM.

There are three records of Creation ; the first, that of the days, or ages, to man's creation ; the second, the man as created from the dust ; and the third, as narrated in a book that contains the generations of the Adam race by the line of Seth. What has to be remembered is that the first is particular as giving details ; the second is that of an individual in the region of the Heavens and the Earth ; the third is general, in this sense : it is the biological record of the line in which there is the Life of Grace as found in history. Here, also, in this book of Adam, may be found the literal as in the record ; the historical as prophetic of the race from Adam onward ; and also the particular individuals as men can read and understand the meaning. The names of the patriarchs are signs ; each name represents an ideal ; and also a period of history. What is revealed is a seed, and generations of seeds ; and it is what these generations are going to become in history that is the theme of this book. 1. Adam is the father of the earthly race, from whence they come, by the Will of God, in His Day of Grace. 2. Seth is the appointed one, who took the place of Abel. 3. Enos is the man that is spirit, and spiritual ; the man who calls upon the Name of the Lord in worship. 4. Cainan *is the man that enters upon the inheritance to possess it.* 5.

Mahalaleel is the man that possesses the power to give praise and glory to God by spiritual intellectual knowledge. 6. Jared is the ruler, the moral man. 7. Enoch is the sanctified man ; the man who walked with God, and went back to God ; the heavenly man who had heaven in his soul, lived in heaven upon the earth, and was not separated from heaven in death, or in eternity ; and, in all these matters he prefigures the Lord Jesus Christ. 8. Methusaleh is a complex name and man. His symbol is the dart ; he lives through all the generations of men ; knows Adam and Noah ; and, when the end comes, then he will die. 9. Lamech foreshadows spiritual power. 10. Noah speaks to men of comfort, peace, and rest. 11. The vision beyond is of the mixture of races ; of the gods, and the spiritual, the carnal and the earthly ; of great wickedness as carried on by the children of this mixed race of gods and men and their descendants. 12. The time for judgment upon evil doers has come : the apostasy is almost complete ; and the vision of the condition of men is that of evil only, and of evil continually. " But Noah found grace in the eyes of the Lord." It is Grace that begins this Book of Adam and it ends in Grace. True, there is also the purging by the flood to sweep away the powers of evil ; but Grace, comfort, peace and rest, are found in Noah. What may be found interesting here is that there can be traced a natural development from Adam to Jared ; and a spiritual development as arising out of the natural, from Enoch to the day of judgment and the Flood. These would represent the period from Adam to the Kingdom of Judah ; and from Christ to the end of the age. Here also, in like manner, may be traced the physical, the psychological, the intellectual, the moral, Grace and Sacrifice in Christ, and, a pre-figurement of the Christian age of the Spirit.

THE GENERATIONS OF NOAH.

These generations, in the order of development, differ, as would be expected, from the preceding ones. The first is the particular vision of the Heavens and the Earth ; and the details, as spiritual revelations, are far-reaching in their significance. The second vision is that of man upon the earth, the individual race, and specially that Individual foreshadowed in Enoch. This third vision is that of a purpose, a design, a salvation from a terrible flood, in which grace, truth, goodness, are saved, preserved, whilst that which is evil is destroyed. The governing idea is that the Spirit of God is here

revealed as active in the spiritual world for salvation ; and those who see spiritually are expected to look beyond the visible signs, and to perceive the spiritual truths they signify. The vision is psychological in its order and spirit ; what the seer perceives is an apostate world, carnal and earthly ; and the question raised is this : How, and by what means, under such circumstances, the Kingdom of Grace is going to be established upon the earth for the salvation of mankind ? The Seed has been revealed ; the Man has manifested Himself ; there has been promised comfort, rest and peace in Noah ; thus it is the method, the means, and the way of salvation that has to be signified before men, that they may see and understand why Grace and Love save, and the means used for this purpose. It is not difficult to understand that as to this matter the literal and the visible have had a strong influence upon men ; they cannot get past the real flood and the ark, or the world and the Church, because they fail to apprehend the truth that these are in the realm of phenomena, whilst the abiding truth men are seeking after is the spiritual. The reality in the Heavens is God as come down to earth ; the Ideal is the Man, the Saviour ; One who is God's Companion ; the means or moving power is the Spirit ; and the Spirit, in descent, is from the Man. The Spirit is in the Ideal, the Man ; this is one form of the truth ; the Man as the Ideal is in the Spirit, and this is the complementary truth ; what follows in order is what the Spirit is going to reveal by the man Noah, because this is what the Spirit derives from the Ideal. What is the spiritual vision by which men may perceive the way of Salvation ? 1. The vision to the seer is that of a corrupt moral world, and a day of judgment upon evil. 2. The ark is conceived as a place of safety ; and the plans and dimensions given. 3. There is the special invitation to enter the ark. 4. The order of entry and of taking possession are given. 5. The flood, the period of rising waters ; salvation and destruction. 6. The living found in the ark only as it floats over the waters. 7. God remembers, Grace intervenes, and the flood subsides. The raven and dove and what they represent. 8. The new world, sacrifice and peace. 9. The new age ; new rules for life ; the blood symbol. 10. The covenant of the rainbow and God's faithfulness to all His promises. 11. The inheritance of Noah, the saved. The vineyard and wine ; the sons and their actions as bearing upon the future. 12. Noah lived after the flood. The vision is one : the flood of evil ; the day of judgment ; salvation ; events in the realm of Grace ;

and it is the Spirit of Christ and of Grace that can give the interpretation of the vision. The order in the generations of Noah can be followed thus :—*Physically*, the great world in its apostate, lost state as exultant in evil-doing ; the One man in whom Grace is found, and the ark prepared for salvation. *Psychologically*. The invitation to enter the ark and the possession of the ideal. *Intellectually and Morally*. The period of the flood and the judgments that overtake the wicked. *Grace and Sacrifice*. The new world, sacrifice, blessings, the new life, and God's faithfulness to His promises.

THE GENERATIONS OF THE SONS OF NOAH.

The revelations thus far are the Heavens as related to the Earth in Grace. The manifestation of one man, Enoch, the personification of Grace. The great Vision of Salvation by Grace with details as to plans, designs and purposes ; judgment upon evil and the manifestation of a new age and race. This story about Noah's sons and their families, their nations and their possessions, is, in a sense, history, but not secular history : it is the vision of the providential Work of the Spirit during the period that Grace is regnant ; and what men have to remember here is that there are two possible lines of study ; the realistic, which deals with historic facts as seen by men and recorded in history ; and the idealistic which admits spiritual influences and powers as directed by the Spirit of God in harmony with the method of the Kingdom of Grace. It is time to grasp the thought that there is no hap-hazard in history ; men may not be able to trace their way in this maze of conflicting thoughts and actions ; but, when laws, moral and gracious, are known in their spiritual order, then men may fully expect that history will become an open book, and they will, in the light of spiritual truth, understand what is at present inexplicable. 1. It is the family of Japheth that takes the first place in order in the record ; not of necessity that he is the first-born, but rather because the rule in the realm of Grace is that the beginning and the end of a series are involved in the first, or the seed, of the series. Japheth means enlargement, extension ; it is in the race of Japheth that there is continuous development until the race of Noah is dominated by the Spirit with Divine power. In Japheth, there is the one and the many ; the particular and the universal. 2. In the sons of Ham there is particularism and individualism ; the life manifested in them

is in their manifold physical forms. 3. Psychologically this family is represented in spirit by Nimrod, the son of Cush, the mighty hunter and empire builder. 4. With his companion in history, Asshur, the builder of Nineveh and the Assyrian empire. That is to say, if men wish to comprehend the psychological development of historical humanity, let them study it in the revelations that are coming to light, so long dead and buried, in the valley of the Euphrates and the Tigris. 5. If they wish to study the intellectual wisdom of the ancient world, and to comprehend the spirit of despotism, then it is Egypt that represents this spirit in its fulness. Egypt and Israel are irreconcilable in spirit; the one represents the intellectual power of this world; the other that of Grace in Israel by Moses. 6. It is Canaan that is the representative power in the race of Ham; but it is necessary to study the meaning of this race in history as related to Israel. They were in possession of the Inheritance of the people of God before the days of Abraham; and what men see in him is Grace, by faith, going forth to begin the conflict of the ages for the recovery of that Inheritance which is the portion of the faithful in Christ. 7. In Shem, and the Shemite race, there is found the Name above all names. This is the mystery that is in the race; the Mystery is Grace; it is the Divine Life that cannot be defined; there is the indescribable heavenly odour of sweet ointment found everywhere, and yet no man can give it a name that will limit its perfume. 8. The children of Aram are the Syrians. 9. Eber represents that branch of the family of Shem that is conceived as the pilgrims and strangers upon the earth; they are the blessed race that could not settle in Ur of the Chaldees; they are represented as ever seeking a better country, an abiding city, where there is permanence; they are the persecuted and the martyrs of history and theirs is the Kingdom of Heaven. 10. The children of Joktan, the brother of Eber, represents the Arab family from Mesha to Sephar. 11. Tells of the attempt to build the Tower of Babel. 12. The consummation being the confusion of tongues and the dispersion.

THE GENERATIONS OF SHEM.—These generations are the fifth in the order of development, of the Intellect, in the realm of Grace; and what men find in these are men that lived; how long they lived until there was a firstborn son; and how long they lived afterwards begetting sons and daughters. There is one apparent strange omission, there is no record in the list of the generations

that they died. The conception is that the sons of the Intellect in Grace never die ; they are the sons of the Divine Name ; therefore, they are the immortals. To read the generations literally in this sense seems unreasonable ; and yet in the very region where the Intellect reigns this is a great truth ; the reason, truth and wisdom are immortal. Is this pure idealism, and is it to be expected that such conceptions have any real existence ? The realist may be inclined to reject the conception that words and names have any real existence ; and that they have no real value. If the realist were to take this position, and shut out of his existence all names, blot them out and declare that they do not exist, have no meaning, the result would be that in a very short time he would reduce himself to the state of infancy. Men cannot develope without the use of names and words ; whether they wish it or not, if they are to remain men they must become idealists. All this means that names and words are living intellectual symbols ; that they are required ; that the signs do not die like physical things in the realm of the real ; that the generations of Shem in Chaldea, Arabia, Palestine and other lands continue to live whether they are in arrow-head signs, in Hebrew letters, or in any other form into which the living thoughts and ideas of men have been enshrined. But was not the arrow-head form buried in Chaldea ; and are not the Hebrew characters dead ? Not so, they preserve that which is alive ; and when the living touches the living, behold, death must relax its grip and the spiritual lives. This is the mystery in Shem ; and in it is the Divine Life of Grace ; it is ideal and also real. This is the truth that requires to be recognized in Shem ; in the intellectual there is the living spiritual ; it may be metamorphised or transmigrated ; but the seed is that of the immortals ; and those who understand these thoughts become immortals. This is not mere figure of speech, or myth, it is the truth that lies at the root of all that is immortal. In the light of these thoughts it will be interesting to glance briefly at the names and their meaning in the generations of Shem. Philosophy has taught men that if they go deep enough the result must be the Name, as God, Substance, Reality, as permeating all forms of existence. Of the Name men ought to be careful not to make assertions as to intellectual knowledge ; here the face is veiled and the shoes removed ; for the ignorant it is presumption ; for the educated, it is their shame and disgrace to forget the honour due to God, and what is becoming in man as found in the image of God. In the future men

will be tried by this test ; if they fail in reverence before the Name, then the proof is plain, they may be creatures, slaves, or servants, but not men. 1. Arphaxad means boundary and free ; that is to say the man is free but limited as creature ; there is freedom within definable bounds. 2. Salah means to sprout, to live ; it is biology that is the teacher here, and it is the law of development that ought to be the method of study. 3. Eber means to pass over ; the man is in the midst of phenomena, the ever-changing ; from physical to psychological ; from the natural to the spiritual ; from Chaldea to Canaan ; from Canaan to the better country and the city of God. 4. Peleg means division ; it is the divided heart ; the divided Babel and its confusion ; divided nations and peoples ; the unity of man, races and nations is lost, thus the issue, barbarians and Scythians, Chaldeans and Egyptians, bond and free. It is science that is specially working for the restoration of unity and the abolition of all divisions. 5. Reu, or Raguel, means the shepherd and the friend of God. Here the conception is very beautiful ; the intellect rightly used walks in the light of God's Word ; images, thoughts and ideas are like lambs and sheep ; they are all tended with gentle care and the vision of the knowledge of truth as one fold with one shepherd is easily understood. 6. Serug means a branch, an offshoot ; a prophetic name for Messiah. The conception being that into this human body, moral, sinful, there is to come the Christ of God bringing with Him the gracious life from heaven. 7. Nahor means to breathe, to burn, to live, the thought being that this new form of life gives light and life to the world. 8. Terah means delay, to stop on the way, suggesting what may be seen in his own life, and his death at Haran. There is also this pregnant thought, that the story of the ages, the migration to the better land, has always been under conditions of sorrow and suffering ; and, that here there is no abiding city for the pilgrims of Grace in this world. The reference to Abram, Nahor, and Haran are full of meaning ; they are the spiritual generations of Terah in the moral world. Of whom does the prophet speak in these names ? Of men or of the Man ? Of the men, as marked stages of development, and of the Man as the Ideal in them all. The Name is in each and in all ; they speak of Him ; they speak of history in its stages ; and they tell men something about what exists in the Name by what is manifested by the names. The whole order speaks of biology and development ; the seed in the name ; that seed has a nature with limi-

tations, yet free to live under definite conditions. The seed lives, sprouts, and takes definite shape and form. There is that within the organism which cannot be limited by it; the spirit will seek for, try to find, what is above the merely physical. The mind is in a divided state; thus unity in the Name is all important. The man who can work for this end is the Friend of God and the Shepherd of Israel. His is that new life that becomes Incarnate in the old where division existed. It is His Life and His Spirit that sustains the living. But the way is the way; it is full of delays, of sorrow and of suffering; and men ought to remember that names and migrations do not count for salvation; they all come short; therefore all the names are unavailing, they have to be resolved into the Name that is above every name; and the only way to discover the Name is to listen for the Divine Voice and to obey the Call in the Spirit of Abraham.

The way is not simple; it is strange countries and cities; strange peoples and strange experiences; but there is likeness in names; the Divine Grace is in them and the glory of heaven surrounds them; and men are waiting with expectation for the scientific and philosophical explanation of all those names.

THE GENERATIONS OF TERAH. The stage of development represented here is that of the moral nature of man, with a history behind it of all the generations in their order. The attention is called to Terah and his company as they leave Ur of Chaldea; he is the survival of all the past; and in him, involved in his person, there is the history of all the patriarchs. Here a change of a peculiar kind takes place, not easily understood; there is a beginning of the realm of Grace, and faith takes visible form. The company is a mixed one; there are those in it that will not reach the land of promise, who will come short of conscious possession; and there are others who will go forward, enter in, and possess the good land. All through history, Faith, Grace and Sacrifice live under the shadow of the moral realm and the moral man; they become incarnate in the moral world. This is the peculiar method of Grace, it lives, grows, develops in a moral world where sin reigns, and yet in the most marvellous manner it serves and suffers patiently, retaining the spotless robes of purity. Unless this is understood it is not possible to understand Terah and Abram, Ishmael and Isaac. They are figures that require to be studied with special care in the light of development and of the Method of Christ; and, as they are being transfigured, they have strange stories to tell. The moral portion of the generations is

very brief ; it is summed up in the migration from Ur, the names of the small company who gave up their earthly inheritance, and who went forth with brave hearts to find the promised land.

This is where the seventh and eighth realms are first discovered in history, as being involved into it as Grace and Sacrifice, as Father and Son ; but, they existed before Terah, Shem, Noah, and Adam, as expressed by Christ in the words, " Before Abraham was I am." What men study in the life of Abraham is the far off objective vision of Grace and Faith ; it is the Divine Generations ; the Heaven that is in all generations ; and yet they appear to be ignorant of the fact that they are preserved in their unity by these silent ministering spirits by whom they are kept in touch with the kingdom of heaven. If all this is understood, then men will know that, in the nature of things, by the law of development, this revelation could not come to men until the days of Terah and of Abraham.

Whilst it is true that these generations are involved in the moral realm, they are also independent realms of thought, with great destinies before them ; they are blessings promised and being realised ; and they are predestined to bring blessing upon blessing to the whole world. As this subject has received much careful attention, and the order has been explained, the special object in view here is to perceive the Divine Wisdom in faith, grace, and sacrifice as revealed in Abraham and Isaac. 1. Abraham received the Divine call in Ur ; he went forth ; sought for the promised inheritance, entered into it, and sanctified it by altar and sacrifice. It was in the possession of the Canaanites ; it was there Abraham sojourned ; it was a land where both plenty and famine were known ; it was near to Egypt, the great world of men, government, idol-worship, literature, and art. This is the environment of faith ; it lives from the far Euphrates to Egypt ; it has a great past, an uncertain present, a dangerous future ; and where great possessions, the influences of wealth, envy, jealousy, and self-seeking reign supreme there special grace and faith are required if men are to walk in the true way. 2. It is here that the faithful self-denying man compares favourably with the covetous man ; the former enjoys all that he possesses and is grateful to God for His blessings ; the latter sees, covets, and chooses what appears to be best ; but, because the choice is selfish, the canker of the curse accompanies it, and the heart remains unsatisfied and unthankful. 3. The results that follow from covetousness, hatred, pride, despotism, are serious ; they

are raiding and thieving, war and rapine, blood and murder, conquest and humiliation in captivity. It is in such a world that faith and grace are called to live ; but what they attempt to do under such conditions is to restrain evil doers, rescue captives, and in such work to honour and worship God as the God of peace and righteousness ; and, upon no consideration to seek for or receive personal benefits.

4. But can faith and grace live in such a world under such conditions ? That does not depend upon the man that says he has faith, or the ruler in State or Church ; it is God that is shield in the day of trouble and the reward at the end of the day of toil. In the darkness, when faith seems to fail and grace loses hope, and there seems to be only crosses and altars of sacrifice upon the way, and, what is more serious, a divided heart that cannot fully trust God ; when deep sleep benumbs the soul, and a horror of great darkness hides every star of hope ; then what can the tried soul do but pray, cry out, wait, and trust that the morning will surely come with deliverance and great and precious promises. It is when the soul is in the depths crying out, " I shall surely die, and my name will perish from the earth," that God whispers, " Look now toward heaven and tell the stars if thou be able to number them : and He said unto him, So shall thy seed be." To hear the Lord's voice speaking thus, to trust and not be afraid ; this is the true faith, and it is counted for righteousness to all who thus believe. What this means is victory over enemies ; to overthrow all kinds of Canaanites, and to possess the promises of God, past, present, and future, as a covenant that cannot be broken. When the fear of men, events, the world, the flesh, and the devil, send men to God in such a spirit for shelter and defence, then faith and grace become radiant, they correspond with the Faith and Grace that are Divine, and there is that unity of spirit which cannot tell whether the faith and grace are subjective or objective ; it is Christ that is All in all, and without Him all would be darkness, fear, and dread.

5. The story of Abraham, Sarah, Hagar, and Ishmael is one that requires to be studied not from the stand-point of to-day, or of Christian ideals, but as related to the past, when men and women held different conceptions as to marriage and the relations of the sexes. The term " relations " has special significance here, because the fifth principle, or section, deals with the relations that things, thoughts, and persons bear to each other ; it is true relations that constitute morals and science and apart from

relations there is neither good nor evil. This subject of relations as intellectual is now better understood than formerly ; thus when men and women think about order and law in society, they mean that what thoughts or actions they approve or disapprove of, these have been found operative for good or evil in the past. Experience, as the basis of science, is valuable ; it discovers that certain rules are good for men, society, and the State, and to break these, or to treat them lightly, will surely bring about evil results. The Christian law that limits the union by marriage of one man to one woman is conceived to be the ideal order ; it fits in with what ought to be the relations of the sexes ; but other nations and forms of religion have not attained to this conception, therefore, it is not universal. In Christian lands this is positive law ; it is conceived to be by thoughtful, moral, religious people the sacred standard for family life ; and it is supposed that only people who are said to be loose in their morals, and without pure spiritual religion, have any desire to bring about a change. Such conceptions have to be remembered when, as a literal story, this incident in the family life of Abraham is dealt with ; the meaning is that the relations were not then defined ; that law did not declare such relations to be wrong or sinful ; therefore, what men had to find out by experience was that such relations in the family have to be avoided ; they do not work well, and the results are often very grievous. Further, it may be well to remember that within the realm of Grace there is not at every stage of development the same amount of knowledge ; that Grace is not compulsory, legal, or penal ; that it works for salvation and redemption ; and that polygamy was one of the evils common in the East. The relations, in the realm of Grace, are not, in this sense, moral ; thus those who sin against the gracious order are not subject to moral or legal judgments. In so far, therefore, as the marriage law is related to the State it is authoritative ; but so far as it is related to true morality, and to grace, the problems of the relations are those of mutual love and of the relations of the souls of men and women in all that is pure, true, good, and gracious. The Divine ideal is monogamy ; from the first it has been so ; it has ever been so ; but because men have been wilful and hard of heart polygamy has been, in a sense, permitted, but always with this result, the degradation of women and the manifestation of jealousy, hatred, passion, and cruel deeds. It is freely granted that the relations of the sexes are very complex, and because they are moral and gracious this must

be so. What the incident teaches is that men should think not only of what is related in the story but in what way it tends to throw light upon Faith, Grace, and the intellectual spirit. What the story indicates is that Sarah lost hope that the promises of God would be fulfilled through her; that there was a way open to obtain the son promised; and if this plan was followed then the son of the bond-woman would be adopted as the son of the freewoman. This was carried out, and the result was what might have been expected; the servant despised the mistress; and the mistress felt keenly the misbehaviour of the servant. All this is commonplace in literature; what men have learned is that servants, as a rule, are not benefited by sudden promotion; they take a false impression as to their own powers; and, what is more serious, they sometimes despise those who with the kindest intentions place them in a favourable position. Symbol and parable ever point toward the spiritual and the relations in that realm. As generally accepted Abraham represents faith; Sarah grace; and Hagar worldly experience. Faith and grace are of the same family, they are correlated; they are as spirit and mind, husband and wife; but faith as related to earthly experience is incongruous; the highest that could be expected out of such a union is intellectual development, and that not of a heavenly type. Here faith and grace are not the heavenly ideals; they are these graces as they are being developed in man and woman, in mankind, and in the Church. They are to be conceived as the heavenly seeds; but what these may become in an earthly atmosphere is the problem of history. Thus in trying to estimate Abraham and Sarah, men are not expected to discover the perfect graces that are heavenly; it would be unreal psychologically and historically to find perfect examples of faith and grace at this stage of development. The same story is repeated in Mosaism and in the Christian Dispensation, and the apostle Paul points out the historical analogy.

6. The story of Abraham, Sarah, Hagar, Ishmael, and Isaac is very valuable as a means of education; it brings home to men with realistic power how foolish their efforts have been for the extension and the building up of the kingdom of Grace in the world. Sarah is a type of the visible Church in its organisations; Abraham a type of the faith that is complaisant and kind; and Hagar a type of the means used by men to bring blessing to the world. If this is so, then it is not difficult to understand why the fruits of Church life, as visibly organised, are as Ishmael in spirit.

and not in harmony with the Spirit of Christ. Here appears the problem of the Church spiritual within the Church carnal and visible; the Israel within Israel; the relations are those of the family life, but in the carnal there is no spiritual unity in love. What men are called to remember is that although God does not step in and stop the vagaries of men, but permits them to act as they think best, He hears the cries of men, women, and children in their trouble; is always watching over them, and seeing what they are doing. The uselessness of Churchism is made plain; it produces all kinds of strife and ill-will; thus it will never be by the son of Hagar, the Egyptian, that *the* Church of Christ will be established in the earth. The meaning of the covenant of circumcision is that what is carnal and of the flesh must be cut off from the spirit; the two spirits cannot, in the nature of things, agree; the one is the child of the bond-woman, and of this world, who aspires after the inheritance for her son; the other is of the free-woman; he is born free and is a free spirit. All this may be parable in the household of faith in Abraham; if men do not understand the parable after nearly 4,000 years, when will they become spiritual and look beyond the signs to the things signified? The difference between the carnal and the spiritual is expressed by the letters AH or Jah; it is Abram and Abraham, Sarai and Sarah; in other words the incarnation of Jehovah in the human race. By this sign the Lord comes in grace and mercy for salvation; for the fulfilment of His promises to the faithful; and for justice and judgment upon evil men who do not fear God.

7. The advent of Isaac is the great event in Genesis; it is as a sign, an incarnation; it is like God coming into history foreshadowing that incarnation of the Son of God that is the substance of salvation. The story is so strange that Sarah could only express her thoughts in this way; God had caused her to laugh with joy; and the result would be that all who would hear the story would laugh and rejoice with her. Faith has had two sons, the first by the bond-woman, the earthly child that lives in forms and words, by authority and tradition; the second by the free woman, the free spirit, the heavenly, that lives by the promises, by faith, spiritually. The firstborn is Ishmael, Israel in the Desert, Mosaism, Judaism, Churchism, traditions, priests, authorities, rites, and ceremonies, anything and everything that leads men to put their trust in symbols, signs, forms, words, and intellectual or moral externalism in good works; he lives among his brethren and will die among them. Ishmaelism is a form of

realism ; realism is the sensuous, the intellectual ; and it may well be that this division in the household of faith is similar to that in philosophy ; if this is so, then a clearer definition is required here also to discover how it is that Faith and Grace take this degraded form. Physical realism is the physical, as physical, in things just as they are seen and handled ; physical idealism may be imported by art into physical things by the idealistic artist. Psychological realism takes the naturalistic form so well known in agnosticism ; psychological idealism is when the mind rises above the sensuous, makes it plastic, translates it into what is beautiful, and reacts into the physical the conceptions and ideas of the spiritual. Intellectual realism is the degradation of the intellect to the service of the powers that are lower in their order, the child of the bond-woman ; intellectual idealism elevates the intellect into the spiritual realm in harmony with physical life and mind, then it is free to think, to soar, to teach poet and dramatist, painter and novelist ; the mother is free and the child is free. Ethical realism is so because this is really what ethics means, it is the child of Egypt and Hagar ; it is the earthly inheritance possessed with the earthly spirit ; moral idealism is the true moral, it is man as he ought to be, true, good, and right, and the highest ideal is the love that is moral. Can Grace be realistic ? Assuredly it can ; this is like Sarah, and her realistic plan to adopt the son of Hagar ; this is Saul, David, and Solomon in the kingdom ; this is the visible Church in the dark ages and carnal Churches in all ages ; but Grace, the ideal, is the Queen of all the Graces, beautiful beyond expression, the free and the Son of the free-woman. What about Sacrifice ? Can it become realistic ? Not easily, and yet if men take up false ideals that are realistic and die as martyrs for their realistic aspirations, they might, in a sense, become the children of the bond-woman. It is altruism, and patriotism, and similar forms that imitate pure sacrifice ; they are not to be despised, but the mother is still Hagar ; they are earthly and seek earthly ends. The heavenly Sacrifice, it is well known, as represented by Christ, is different ; it is the highest ideal conceivable ; it can hardly be conceived by men ; it is the antithesis of self-will, self-glorying, or of glorifying parents, men, State, or Church ; it has to be baptised by water and Spirit ; it has to enter the holiest place for sanctification, and in the Spirit of Christ to come forth with the will in harmony with the will of God. There have been men of this spirit in history ; the children of the Jerusalem that is above, the true mother of the free-born.

8. In this brief sketch of the story of Abraham it will be seen that the wish is to perceive the strange way in which the spiritual realm of Grace is foreshadowed in his life. The story is a panorama ; his life is like a mirror ; and the student tries to comprehend what this realm of Grace means in which Faith is the chief actor. What may be perceived is that a long way off, at a certain time in history, all these things took place literally. The coincidences with the history of the Jews in the Bible are such that the impression grows that what has been seen is as a vision in the prophetic spirit. The thoughts change from signs, as literal facts, to seeds, fruits, and seed bearing seed ; thus Abraham by faith receives the Seed of Grace and reveals its development ; and it is by the careful study of the life of Abraham that all subsequent developments are to be understood. There are definite links in the story that require to be studied ; and it becomes more and more wonderful, as a study in Divine Wisdom, in what way so much can be indicated so simply and in so few words. With the weaning of Isaac, the mocking of Ishmael, the departure of Ishmael and his mother, and the offering up of Isaac as a Sacrifice, it is felt that the spiritual and the ideal have gained the supremacy. The story actually throbs with the message it brings to men, and they cannot help looking round history to see what the fulfilment has been. The Advent of Christ and His death on Calvary ; the rejection of the Jews and the Fall of Jerusalem : these all speak the same language and tell the same story. It is not realism that perceives the likenesses, it magnifies the differences ; but idealism looks upon Ishmael and Isaac, upon Jews and Christians, and, overleaping all differences, it declares that these are brethren, the children of the same father ; the sons of Abraham and of faith by realism and idealism, by nature and grace. The stupid blunder ought not to be made that all the heathen are lost because they are not Jews or Christians ; that all Jews are in a lower grade than Christians because they are Jews ; or that all Christians are spiritual because they bear the name of Christ. The real and the ideal, the natural and the spiritual, are to be found in heathen, Jew, and Christian ; and it is the method of Christ that explains in what way there is a development to Grace among the heathen, whilst the order of development, series upon series, explains in what way there is the fuller realisation of the realm of Grace in the New Testament. Abraham is the culmination of the first series, and it is upon the Mount of the Lord that he looks upon

Christ and Calvary. These are the sacred places where faith perceives the highest ideals ; this is where the voice of the Lord, as the Angel of glad tidings, breaks through every bond of realism and reveals to men blessings that cannot be numbered or limited ; the doors and windows of heaven are thrown so wide open that even realists might perceive the glory, and the whole earth might become jubilant because the promised blessings are to all nations and to all men. This is the kind of experience that realists do not comprehend ; they have not lived in the household of faith and conversed with Abraham ; they have not been with him to Jehovah-Jireh ; they have not seen Calvary, the Cross, and Him that died thereon ; they have not realised what sin means ; they have not received mercy, forgiveness, and peace ; they have not returned to the well at Beer-Sheba where the spiritual drink of the waters of the faithful fulfilment of the promises of God. Poor realists and still poorer agnostics ; it is strange that they should try to satisfy themselves with desert places and brackish waters of earth when waters so sweet can be drawn so fully from the well of the faithfulness of God to His promises.

This very brief sketch of what is meant by studying the Generations in Genesis, in the light of the method of Christ, tends to show what a well of precious Divine Wisdom is waiting for men when they know that Christ is the Wisdom of God for men ; and that all the wisdom that they have attained is little as compared to that which will be revealed in the future. As this is the method of study it must be constantly kept in view as the means of attaining to the Divine Wisdom contained in the Generations. There are other three series of revelations to be found in Genesis, in the generations, and the order in which they arise will be indicated. The order throughout is that of life and development ; the Word is living and organic ; and the science of Grace and of Sacrifice in history is to be found there.

The generations from Heavens and Earth to Terah are conceived as the development to that of the moral man. Involved in the generations of Terah there is the shadow of intellectualism, the manifestation of a kind of moralism, and a realm of Grace in which Faith lives. These are spiritual powers, and they form the theme of the Bible. The second series is built upon, or within, the first ; it rests on Faith as a foundation, and what is developed in the generations from Noah to Isaac is the revelation of Hope. In other words two are dropped as representing the physical :

other two are taken up and these indicate the psychological series. What is suggested is that Faith, Hope, Patience, and Love, as the Work of the Spirit, are to be made manifest before the eyes of men in these generations. 1. Noah, as the father of those who are saved, is the man that inherits the earth, cleansed by water and purified and sanctified by sacrifice. 2. The sons of Noah receive their portions and they become the inheritors of the earth; but Nimrod, Asshur, Egypt and Canaan, the apostacy in Babel, tell in what way confusion took place, and there was the rejection of evil doers. 3. The family of Shem become the symbol names in history, and it is in this race that the Name is revered. 4. Terah and his family become the mind of the Spirit with all that this means as related to Abraham and Isaac. 5. The generations of Ishmael take the place of those of Shem, and there is this likeness, they are a record of names. 6. The generations of Isaac bring the series to this man who by the promises of God is the hope of the world. Here again as with Terah and his son as embodying faith, so with Isaac, the Hope of the ages to come is to be found in Esau and Jacob.

The third series dropping Noah and his sons and their generations begin with Shem; but the foundation stones of Faith and Hope have been established in the earth, and it is Patience that has now to be wrought out. 1. Shem, the development is in this series to the intellectual and moral, to the Name and names, to the One and the many. 2. Terah is the life, with all that is involved in Abraham. 3. Ishmael is the spirit of the series. 4. Isaac and in him Esau and Jacob as representing the mind in things earthly and spiritual; the two nations and powers that possess the mind of man and the world of Grace. 5. Esau and his generations become the intellectual powers that rule the world. 6. Jacob is the moral man; the wanderer; the wrestler who became Israel, in whom the Patience of the Spirit was made manifest. 7 and 8. In this series take in the names of Judah and of Joseph. But why, it may be asked, keep these in the background and not number them with the six? The explanation is that this is the order in Terah; and, because, as generations, they are not born into time; they live in the generations of their predecessors, but are not numbered as having generations of their own.

The fourth series are built upon Faith, Hope, and Patience; the physical, psychological, and moral; it is here that the spiritual and the mystical are revealed; and there is development to

manifest the grace, mercy, and love of God for men. 1. It is Abraham that is conceived to be the source of the spiritual life ; he is without generations, in this sense, that he is not included as one of the ten generations. He is involved in Terah, and he is the very life of his life and generations. Abraham stands for Faith ; it is incarnate in him ; it is from him that faith and grace are derived according to the promises of God ; and in him and in his Seed, Christ, all nations are to receive blessing. This conception of faith is fundamental to the spiritual life ; it is where the broken chain between heaven and earth is known to be re-united ; without faith it is impossible to please God, or to be at peace with Him. Christ is our Peace as the Reconciler ; if men do not know this, do not believe in and trust God, then how can they reap the rich fruits that are to be found in the harvest fields of faith in history ? It is by Abraham that Ishmael lives ; he is the earthen vessel that contains the precious water of life ; thus he may not even awaken to the consciousness that he is being so used. God sees and watches over Ishmael, but as lad and man his home is in the desert places and his life is nourished from springs that are opened by God for his sustenance. 2. Isaac is the hope of mankind by promise ; it is through him that all the nations are to receive blessing. Ishmael may be the earthly conduit pipe that receives and conveys the living water ; but in Isaac the life is living and organic, productive, and reproductive. It is time for men to understand that it is their relationship to faith and grace that counts for spiritual prosperity ; unless personally, or by parentage, united to God by faith they are not fit even to be conduit pipes, they are disintegrated, earthly material useless for the regeneration of mankind. 3-4. As with Ishmael and Isaac, so with Esau and Jacob, they are the children of faith and hope, twin brothers. They are a wonderful study in the light of mystic psychology ; they do not understand each other ; they struggle in the womb ; they both desire birth-right and blessing. What they desire is the earthly inheritance and the rights of the first-born ; for a mess of pottage Esau sells his birthright ; and Jacob does not in the least understand what the Spirit within is trying to teach him by his experiences. The psychological minds of men are a wonderful study ; they are earthly and deceitful ; and really, whether men choose to think of themselves as manly Esaus, ever in touch with the earthly, or as cunning Jacobs, the results are the same, the hearts and minds of men are not fit temples for the living God.

5-6. Faith in Abraham as the life from heaven ; hope in Isaac as to God's promises ; patience in teaching and learning by the experiences of life in Jacob ; here the development appears that requires consideration ; it is that Judah and Joseph have to be brought in, and what they represent studied. The peculiarities of the story as related to these sons of Jacob are not to be limited to the third series of development ; they are important factors in this fourth series also ; and although they are not named as generations, or as having generations, this is implied from the position of these brethren to each other, their separate mothers, their histories, the blessings uttered upon them by Jacob, the kingdoms in Judah and Israel, and Jewish and Christian history. The strange thing at first sight is that Joseph in the home seems to take the precedence of Reuben and of Judah ; he is the beloved son, the dreamer of dreams, and thus envied and hated by his brethren. What the story in Genesis teaches is that before the days of the rule of Judah, in a certain sense, Joseph was the light of his father's home and the joy of his heart ; that he was to his father as light, life and love. Because he was the son of love and beloved by his father, his brethren hated him without any real cause ; they conspired against him, would have put him to death, which they did in their hearts by their hatred ; but in the providence of God, he was sent away into Egypt where he was in the position of a bond-servant. " Before Abraham was I am " was the word of Jesus to the Jews ; it would be equally true to say that before the Jews existed as a nation, Jesus was in Joseph. The meaning of Chapter 37 is the pre-existence of Christ, of whom Joseph is the type. In Chapter 38 there is given a sketch of Judah and his family affairs. All that is necessary to be said about these is that they require to be laid alongside the history of the Jewish nation, and spiritual significance given to the record, and it will be seen that a likeness can be traced full of spiritual meaning. This is not merely spiritualising the natural ; it is the order of development as revealed in history ; it is the conception that what men see naturally, that is what they perceive ; but if they are " in the Spirit " then what is seen is the spiritual, and what is understood is the abiding truth. It is sufficient here simply to indicate the line of thought ; what follows as to Joseph in bondage and as ruler over the land of Egypt has to be considered in the light of development during the centuries, in the coming of Christ in humiliation, and in His exaltation as Spiritual Ruler over the Earth. What has to be conceived is that the

series of generations that begin with Faith, as sketched in the life of Abraham, can have no other ending but the supremacy of the Lord of Faith. It is quite true that the seeds of such movements are limited to Genesis ; but men are called to discern what they mean ; and in what way they are fulfilled. 7-8. Are to be traced in Manasseh and Ephraim, the sons of Joseph ; but these seem so far off in history, that they are not conceived as belonging to the written Word, that closes with the Book of Revelation and the glory of Jesus Christ.

There are several lines of thought that meet in Genesis worthy of consideration as bearing upon the development that is found in the Bible. No reference has been made to the sons of Jacob in the order of their birth ; or to the blessings uttered by Jacob as to the future of the tribes. These require special study ; here it is sufficient to state that births, names, and blessings are prophetic ; and that they fit into the order of development of the Kingdom of Grace in history. The first series of four sons are Reuben, Simeon, Levi and Judah ; the second series the sons of the hand-maidens, Dan, Naphtali, Gad and Asher ; the third series of four being Issachar, Zebulun, Joseph and Benjamin. Reuben, the first born, is the son that disgraces himself and dishonours his father. Simeon is one that hears and does not understand. Levi is the one that serves as priest and teacher in Israel. Judah is the ruler, the one by whom there is praise given to God. These are types in different aspects of revelation and of different parts of history ; the second series of four as a class are inferior to the sons of Leah ; and what they represent will be explained in connection with the history of Israel ; the third series point to the more spiritual age as related to the coming of Christ and His Kingdom. The twelve sons of Jacob form one nation, or one Kingdom of God ; and it is a very complex but deeply interesting study to follow out their development in Bible history. All this has to do with Divine Wisdom in history ; the details have already been considered, thus, it is not necessary to deal with them here.

It can be seen that there can be traced a similarity between the four divisions of philosophy traced in history, and the four series in the Book of Genesis. It is specially interesting to find that the series follow in their order of development ; that in each series the same order can be found ; that the stages rise as development takes place ; and the cosmical system can be applied to them all. In each series there is the physical, the psychical, the intellectual and moral ; and, the Grace and Sacrifice series

remain in abeyance, as if not manifested to men. There is also awakened the conviction that these series are of the greatest importance as bearing upon spiritual development. The thought may be expressed in this form as practical; these series fit into the development in the realm of grace; and they also fit into personal experience in the spiritual development of the soul. The first series is like the experience of a child of grace at any age; the whole series is objective, literal and historical, and the result is the man Abraham. In other words the child will enjoy all the stories about Eden; Cain and Abel; Noah and the Flood; and how the earth was occupied by men; but it is Abraham, the pilgrim father of the faithful, the Voice of God, the visit of the angels, the doom of Sodom, and that awful trial of Abraham's faith in offering up his son Isaac, that will captivate the imagination of the child and never be forgotten. These images, or pictures are photographed upon the soul and they live; they have the life of faith in them, thus they cannot die. What may be observed about the second series is that the story of Abraham is now in a different place; in this series it is not outward and physical; it has become psychological; it actually lives within the soul by faith in the hope of salvation; and, although it is the same story it produces different effects because it is now mental, emotional, and has become the basis of the soul in the realm of Grace. With the third series, Abraham and his story has penetrated into the intellectual and moral realm of the soul; it has not by any means lost its charm, as a story, or as an experience of life, but now much depends upon the intellectual thinker as to what way he will understand what is recorded; whether as a son of Abraham with faith in God, or as a rationalist. What the believer tries to do is to analyse the story; see how it fits in with the Bible revelation as a whole; and then idealise, or spiritualise, the whole as being like what Christians, the faithful, experience in the journey of life. What rationalists may do will be found recorded in history; they lose faith, get adrift on the ocean of life, become self-conceited, and self-assertive in their wisdom, and declare that these are myths from Babylon and other places, stories made by cunning priests to deceive men; and thus they have no practical value in this practical world, where men must be guided not by the imagination, but by what is reasonable. It rarely occurs to these men, with their worldly wisdom, that their reasonings are all out of joint; they are trying to live in an intellectual-moral world; they would compel the facts in the

realm of Grace to fit into their world, with their theories ; and even though baffled on trying to make them agree, they are really so wise and so clever, they cannot conceive the thought that they may be wrong, and that it is possible the Bible may be right. The third series will repay careful study in the light of this truth ; it is in Esau and Jacob that examples are given of how men may go wrong ; and also with what patience and kindness the Spirit of Truth and of Grace works in their souls to bring them back again to the Father's Home. The fourth series, it will easily be seen, is the most wonderful ; this is where the saint, the pilgrim, the mystic thinker, are at home. They walk and talk with Abraham as if he were a brother ; the faith of Abraham is their faith ; and, if they conceive the thought that development has taken place since Abraham's day, the conception will follow that the germs of the life of faith and grace were all in Abraham ; and that the promises and blessings given to him abide and will assuredly be fulfilled. This is one of the wonderful conceptions that arises in the study of Genesis ; when men know the seed, how it grows, the order of development, and in what way the seed reproduces itself, then, no matter what variations take place in history, they are seen to be what is suitable, what was meant to survive, and even what men might have expected had they known the science of the realm of Grace and the Divine Wisdom. It is the attainment to this science that is the object to be gained by the study of all the sciences, of philosophy, of man, nature, the Bible and Christ. They are all being brought into the divine alignment ; they are all converging upon Christ, as Lord in Grace and Sacrifice, and it is impossible that men can stop short of this ideal that is dawning upon them on all sides. Even the secular philosophies of men seem to be taking the same definite form, thus : 1. The philosophy of Greece is a great intellectual revelation of truth to men who see and understand ; that is, have faith in God ; without faith no Socrates and the vision of truth and righteousness ; no Plato and ideal divine wisdom ; and no Aristotle with practical knowledge and understanding. 2. In Philo, John, Paul and the Gospel of Christ men will find salvation and hope for a lost world. 3. In the Roman Empire, Papacy and Church, is there not the reproduction of Esau and Jacob, in the waywardness of rulers and the marvellous patience of the Spirit of Christ working for the redemption of the world ? 4. The fourth division of philosophy even as intellectual, has much more

in it than men imagine ; somehow the thought will grow that men have been nearer the heart and soul of things, nearer to God, Christ, and Divine Wisdom in this age, than they have ever been in past times ; yet they have been almost unconscious of these facts, and specially that the Spirit of Christ and of Truth has been in the hearts of all workers. What men have now to do is to grasp this thought that light has suddenly flashed forth from heaven ; and they have to be guided by the Spirit, so that they may draw near to Christ and find that He is Divine Wisdom. But realists may say these are mere analogies, parallel lines of thought, metaphysical conceptions, thus not worthy of serious consideration. Surely such men have sufficient knowledge to perceive that it is by thinking upon analogies that there is advancement in science ; that it is parallel lines of thought that lead to philosophic truth ; and that metaphysics can no longer be despised. What they are summoned to consider is not their own short-sighted realism, but that idealism, as metaphysics, govern the universe ; and that faith, hope, patience and love are useful names to express God, Christ, the Spirit, and the work of the Spirit as found in the Bible, nature and man.

EXODUS TO DEUTERONOMY. The Book of Genesis is preparation ; it is that of living generations in embryo ; they lead to a seed of Grace in the earth ; there is a past harvest and the seed is still living, though apparently dead and buried in the cave of Machpelah. God is not the God of the dead, but of the living ; it is the living in the Word that survives all changes ; it is the spiritual form, not the physical body, that is important for spiritual development. The husk that protects the life is useful, but it is the life that counts, and life physical and spiritual survives all material changes. The problem to be studied is that of the fulfilment of the Divine purpose of Grace ; and in what way these living seeds in their development can be traced in the Bible ? Here it may be said Philosophy and the Bible meet face to face as friends ; they have embraced each other in a friendly spirit ; they sit down at the same table to enjoy the feast of peace ; therefore men may expect much from so pleasant a meeting, where the parties have a true desire to understand each other. They have each four conceptions that will tend to influence their thoughts, and much will depend upon their seeing eye to eye, and understanding each other upon these points. They agree to waive the question of Creation for the simple reason that they do not see that they differ seri-

ously as to the facts of that revelation. 1. On the part of the Bible it may be urged that the first series of generations, Heaven and Earth to Terah and Abraham, reveal this great truth that the Heavens were required to bless the Earth; and the ideal is found in Abraham and the promises of God. To this Philosophy concedes that there is likeness as to the state of the world in the days of Thales; that what man required everywhere was true knowledge, wisdom; that the Heavens only could reveal what men required; and that in the most marvellous manner the gift of wisdom was given to the seers of Greece, culminating in Plato and Aristotle. Plato, the noblest idealist in the realm of philosophy; and Aristotle, a most conspicuous thinker and worker; and their wisdom and understanding have brought blessings manifold to many nations. 2. The Bible states that there was a new beginning in Noah; that the man, and the conception of salvation, are linked together; that salvation is the theme of this series of generations; and that the issue is Isaac, the saved man, living in the inheritance promised to Abraham. To this Philosophy agrees that the second period of philosophy begins with Philo, a saved Jew, that brought into the Roman world the wisdom of Israel; that also, as matter of fact, the age was centred in Jesus Christ and the Christian religion; and that the issue was that this Man by His Spirit in His religion, did come to dominate over the empire and the Emperor Constantine. The Man possessed the inheritance promised; but as in Canaan, so in the empire, the powers of this world of evil were regnant in earthly things. 3. In the third series in the Bible the beginning is with Shem, the name, as symbol; and the end is the generations of Jacob; a nation different from all other nations; and a son of that nation as ruler over the world. To this Philosophy can only reply that it is quite true that the divine Name, God and Christ, became the central thought in Church, papacy and empire, and that there cannot be any question as to the visible supremacy; but to what extent, or in what way, this was the means of blessing to men by abolishing slavery, in higher conceptions and nobler ideals, if these are to count as blessings for men, then it has to be granted that the Church has been the means of blessing; but if the dominion, lordship, empire of the papacy, is to be included, then this must be rejected without any hesitation, even as rejected by wise men who were unable to live under its cruel jurisdiction. 4. The Bible in the fourth series brings the Kingdom of God

in Faith, Hope, Patience and Love, right into the souls of men. It is quite true that Ishmael and Isaac live in the same tent ; that Esau and Jacob play with each other and become competitors for birthright and blessing ; but the end is the fulfilment of the promises given to Faith ; the realisation of great hopes ; the benefits that come from training, experience and patience ; and the end is a reign in Egypt under Joseph of kindly beneficence and blessing. To this Philosophy can only reply that there is a sense in which this may be conceived as the ideal in the fourth period of philosophy. It has cherished a great faith in the unity of the laws of Nature ; it has realised many hopes ; and, the sons of Science and of Philosophy have with great patience and much study, carried on their works that are becoming beneficent for mankind. Further, Philosophy will admit that Ishmael has mocked Isaac ; that Esau and Jacob have grieved each other needlessly and beyond measure ; they have tried to grasp what they could not retain ; and, as they now look into each other's face, they frankly confess how foolish they have been, and how sorry they are that twin brothers should have behaved as they have done. They now see that neither Esau nor Jacob are going to possess inheritance and blessing ; that they have only been educative means of grace to mankind ; and that the Son of the Highest, the Saviour of the world, is alone worthy to reign over the inheritance and bestow blessings on men. This is where Divine Wisdom and Philosophy are reconciled ; the latter sees clearly that it is servant, not master ; but as a wise servant, seeing that all this is true, most reasonable, there is no choice left ; the crown so proudly worn must be laid with humility, honour and love at the feet of the King of Grace, the Lord of Mercy, and of Divine Wisdom. Blessed be His name, His conquests are ever those of Grace and Love ; and the philosopher who will not own Christ as Lord is prejudiced through ignorance ; in fact, he is so narrow-minded that he is not fit to be numbered among the brethren that are lovers of wisdom.

It is proposed to survey, as briefly as possible, the Bible in the light of this four-fold conception as to the method of the Spirit of Christ as revealing Christ to men. As the development takes place reference will require to be made to the eight-fold method of Christ and to the twelve-fold method of the Kingdom of Grace. It is assumed that the order is understood ; the problem for study is in what way the Spirit of Truth dominates the Bible and his-

tory in carrying out the divine purpose in Grace for the salvation of the world. As related to the Book of Genesis, four series are conceived to be fulfilled; that is to say, Genesis is to be compared to the mind of man; the physical and the psychological stages are ended as human experience; there remains to be followed out in history, as spiritual seed bearing seed, the generations of Ishmael, Isaac, Esau, and Jacob; and, as involved in Jacob, Judah, and Joseph, and away beyond them, in a new age of time, Manasseh and Ephraim. 1. Looking at the Book of Exodus from this standpoint the conception that arises is that it is here the generations of Ishmael begin to be revealed. The Heavens and the earth are again in travail, and the problem to be solved is the redemption of Israel from the thralldom of Egypt, so that the Kingdom of God may be manifested. 2. The man chosen is Moses, the seventh in descent from Abraham of the tribe of Levi, the wise man, shepherd, the redeemer and lawgiver of Israel. 3. By the Divine guidance he led Israel forth by the way of the Red Sea; they passed through the sea in safety, and the Egyptians were destroyed in the sea. 4. On the other side they found a place of safety where they could live and praise God. 5. Here begins the revelation of Ishmael, of what is hidden under names in Genesis. The story is summed up in names as signs, as in Marah, Elim, Manna, Water from the Rock, Amalek and Joshua, Jehovah-Nissi. 6. Jethro, Horeb, and the Law. 7. The Mount of God, the seventy elders and the Tabernacle. 8. The descent of Moses and the idolatry of Israel. 9. The Tabernacle outside the camp and the intercession for Israel by Moses. 10. The stones with the ten words, laws and feasts, and the shining face of Moses. 11. The Tabernacle and the order of Mosaism. 12. The Pillar-Cloud as the Guide in the journeyings of Israel.

The Book of LEVITICUS continues the generations of Ishmael from another standpoint: the subjects are in this order: 1. The saved and redeemed Israel being in the way, there is the altar and the means of reconciliation with God. 2. The saved give their offerings to God. 3. There is a special family set apart for the Divine Service, as the consecrated servants of God. 4. They are a chosen priesthood for Israel, even as Terah and Abraham in their families. 5. Here, again, begins the special revelation of Ishmael, as in Nadab and Abihu in their impure worship. 6. In the laws as relating to the clean and the unclean. 7. In purification and its laws as relating to women. 8. In leprosy and

issues. 9. The scapegoat and the Day of Atonement. 10. Laws relating to blood and life. 11. Feasts. 12. The Jubilee.

THE BOOK OF NUMBERS. 1. The names of the princes of Israel; the numbering of Israel and positions of the tribes. 2. The priests and their order. 3. Leprosy and the clean camp. 4. Consecration, dedication, and offerings. 5. Here begins Ishmael at Kibroth Hattavah, Miriam and Aaron as jealous of Moses. 6. The inheritance, the spies, and the rejection of Israel. Back to Mosaism and the Desert. 7. The revolt of Korah, and the choosing of the Rod. 8. The Red Heifer and the Smitten Rock. 9. The way of Edom, the Canaanites and the serpents. 10. Balaam and Balak. 11. Shittim and the plague; the numbering of Israel and the feasts. 12. The inheritance.

THE BOOK OF DEUTERONOMY. 1. The vision of Moses, the survey from Horeb to Pisgah. 2. The Cities of Refuge. 3. The Law of Horeb and the true spirit of obedience; the rejection through idol-worship and all involved in the past. 4. God's dealings with Israel at Horeb. 5. God's law is love; the land is a blessed inheritance. Here men must choose blessing or cursing, good or evil. 6. In the land to be possessed statutes and laws are still required. It is not *the* land of spiritual freedom. 7. In that land Grace will reign; men will live as brethren; they will enjoy the feasts and obey the will of that Prophet greater than Moses. 8. He will be to men as their Refuge and Defence, Teacher and Guide, in the journey of life. 9. The promises of God will be fulfilled and the inheritance possessed in peace, with God's blessing. 10. These matters are conceived as if they formed a covenant betwixt God and Israel; they are to be remembered, studied, and obeyed in the spirit of grateful love. 11. So that Israel might not forget these things, the prophet and poet of the desert wrote a great song that remains in the hands of men to this day. 12. The future is with God and His people; in the blessings upon the tribes, as uttered by Moses, light is thrown upon history, and the dealings of God with His people in Grace, through the ages, and the fulfilment of His promises to Israel.

What is now required is to ask whether these four books have any similarity to the fourfold order referred to as tending to harmonise Divine Wisdom and Philosophy. Here it has to be remembered that the two orders of thought have different ideals; the Bible being the revelation of the divine purpose of Grace for the salvation of mankind, whilst that of Philosophy is to attain

to wisdom. As related to the Bible the conceptions may be summed up thus : 1. In Exodus the vision is that of the Heavens revealing the purpose of redeeming Grace to Israel in Egypt and how this is carried out ; the issue being that system of thought which is the ideal in Mosaism as related to laws, rites and ceremonies, as forms of religion. 2. Thus redemption and salvation being accomplished and faith inborn into Israel, then by Leviticus there comes the new life in a new state, or condition, with altar, priest, purification and all that is necessary to reveal to a man, a nation, or to the world what is the meaning of sin ; and how difficult it is to remove it from the soul, or the community. It is by the parable of the high priest and scapegoat that this truth is brought home to men in a concrete form ; there must be a high priest above all his brethren, able to enter into the holiest place to intercede for men ; and atonement, substitution, and sacrifice reconciliation and peace, are enacted in this story. As the third series, as related to Shem-Jacob in Genesis, finds its centre in the name, the land, the nation, so in the book of Numbers the story is the names of princes, the numbering of the people, the theocracy, the land, and the failure to enter in. 4. As the four series in Genesis, Abraham-Joseph is that of the mystic vision ; so in Deuteronomy, what men find is a great poem from the heart of Moses, which sums up the story of Faith, Hope and Patience in Love ; in the faithfulness of God to His promises ; His patience with Israel, and His love for His people. As related to Philosophy there is the same parallelism. There is an Exodus in Greece from Polytheistic idolatry, realism, and ignorance to a great idealism as to Nature, Man, Law and Wisdom. The Leviticus of the Roman Empire is to a salvation that transcends altars, priests and gods. There is one High Priest revealed to men, and the Epistle to the Hebrews may be studied to perceive what men's thoughts were on this subject throughout the empire. The Numbers of Philosophy revolves round the papacy as a theocracy ; the government is by the priest class ; here also the Name and names, the Church and the city of God are as signs, and all the bitter experiences of the Desert are renewed. Here also, it may be asserted, the Church did not enter in and take possession of the promises of God because of unbelief ; the worldly spirit, ambition, strife, and vain-glory reigned, the issue being the Desert wandering and failure to understand the purposes of God for the salvation of the world. The Deuteronomy of Philosophy is being written ; the spirit that will produce the

book is living, and the hearts of men are throbbing with the great emotions that will produce it. What men are beginning to see is that such poems cannot be written to order; they live, grow, develop, burn, and burst into a flame of living fire. The glory in the midst is greater than the glory of Moses and the Deuteronomy of the Desert; this new poem will be rehearsed in the ears of the peoples throughout the world, and men will say that the Author is the Spirit of Christ and of Truth, and that the theme is the Divine Wisdom, revealing the Divine Laws as discovered by science.

THE GENERATIONS OF ISAAC.

The generations of Ishmael are as a new beginning in history; they stand four-square, like a city of God, that catches eye and intellect, and they have a unity in themselves of a very interesting kind. With the generations of Isaac the feeling is that the living fibres have to be traced back to their roots, and these seem to terminate only in one spot, in the Heart of God, in Christ as God's Heart of Grace, as operating in Divine Wisdom for the restoration of mankind to the inheritance that is eternal. This is the star that is seen in the awful darkness when the gates of Eden are closed and the angels with their swords bar the way of return. This is the mystery of Enoch in the generations of Adam; the son is in the inheritance in possession, walking with God. This is the vision of Abraham from Chaldea to the plains of Mamre and the mount of Sacrifice; it is all about the seed, the promises, the possession, the heir, and the restoration. It is in God's heart and in the heart of man; thus no matter where men touch the Story the meaning is Christ and what Christ is to mankind. The visions change with the development; thus Enoch and Abraham represent phases of thought how men enter into possession; Noah and Isaac are in the possession, to sanctify it after its purification and to live in it as an inheritance. It is the home of Joseph where he dreamt of Israel as a harvest-field and of the universe as the Kingdom of God. Jacob wrestled with the angel to obtain an entrance at Jabbok; and here, Naphtali, the wrestler, the sixth son of Jacob, won his inheritance. In the light of the law of development, the Story of Joshua and the Conquest is that of Naphtali. The vision is not spiritual and it is not meant to be so; it is a pre-figurement by signs of what will eventually be transfigured into the spiritual. Dan and Naphtali,

Gad and Asher, the sons of the handmaidens, carry with them into history the story of their inferior position in the household of Jacob ; they are not the children of the legal wife, nor the children of the wife that is loved for her own sake ; they are means to an end, symbols, signs, forms, and ideals ; all useful in their place for education and for development. Ishmael and Isaac, Esau and Jacob, may, in a sense, be translated into Dan, Napthali, Gad, and Asher ; they are Israel after the flesh ; the visible nation, land, commonwealth, and kingdom ; they abide not ; being temporal they change and pass away ; the symbols, signs, and forms have to be preserved, so that they may be used in the future. If these thoughts are remembered then the book of Joshua, the Israel within Israel, will be better understood. The Israel after the flesh died in the Desert, and another Israel moves forward to possess the promises of God. The true value of the Books of Joshua and Judges are not found in the stories ; they are signs upon the highway to be carefully observed ; they are for a man, a nation, and the world ; pictures in the great picture book of the mind and memory ; particular and individual truths that are to become general and universal. The vision in the Bible amounts to this : there is a land, an inheritance promised to men ; they have been moving toward it slowly by definite stages, and at last they stand where it can be seen away beyond that river of Jordan—the Descender—that flows into the Dead Sea. 2. How is the river to be crossed and the Land possessed ? Christ is symbolised by the priests and ark ; they take possession of the river, stop its descending flood, and those who pass through are the sanctified hosts of the Lord. 3. Close at hand lies Jericho, the citadel that protects the land ; there also may be seen the Captain of Salvation, the Christ, with the sword of the Spirit, waiting to give instructions to His servant Joshua, His representative in this enterprise. The point here is that this Captain of Salvation is the ever-living Son in the inheritance. Enoch, Abraham, Isaac, Jacob, Joseph, and Joshua may represent Him, under definable conditions ; but at any moment He may appear, under any form he is pleased to use, for the Salvation of the Israel of God. It was the Captain of Salvation that brought down the walls of Jericho and gave up the city to be destroyed. The Israel after the flesh comes to life again in that Achan, who saw, coveted, took, and hid away in his tent what was under the curse. Men have asked, why must all Israel suffer because there is an Achan in the camp ? Why must mankind suffer

because there was a serpent in Eden and a covetous soul? Will the soul be lost because of one sin—selfishness, covetousness, and self-idolatry? Do men really understand what they are talking about when they ask such foolish questions? Let the question be put thus and the meaning may appear more plain. How many Gods are there to be in the universe? God, faith, reason, and wisdom say one only, the living, true, holy, just, righteous, merciful, gracious God, the Creator and Lawgiver of the Universe. The men who ask such questions really say themselves and God, and they are to be the sole authority above God, and God will require to be subject to their judgments. The supposition seems to be a kind of blasphemy; but virtually, when the reasoning of such men is carried to an issue, this is what they mean if it is not what they say. 4. It is in the light of this story that Ai and the successful wives of the Gibeonites are to be studied; already Israel has fallen from the ideal; the perfect steel is not forged, it is mixed with what is earthly; thus when the testing moment comes the blade is broken, it is not fit for the Divine service. The Divine method in the realm of Grace is not to finally reject and cast aside as useless what is imperfect; the work must go on, the purpose be carried out; the Life is not dead, therefore development, growth, and working toward the Ideal still remain. 5-6. What follows is sign and symbol, the overthrow of the enemy, and that notable day of the Lord never to be forgotten. 7-8. The conflict with the great confederation of the Canaanites and the victory. 9. The division of the land among the tribes. 10. The return of the men of the two and one-half tribes and the Altar Ed. 11. The words of Joshua referring to the past. 12. The great assembly of Israel and the resignation of Joshua as judge and ruler of the Commonwealth.

The book of Judges is the record of the downfall of the Commonwealth showing in what way God raised up judges; restored the people to their privileges; but always with the same fatal results. The people and country went from bad to worse until the condition was anarchy, superstitious idolatry, and there was no government that could unite the people against their enemies. Religion lingered in the land with Eli, but his sons were corrupt and base, unfit to be the priests of God. In the symbol of the lamp and oil there is seen the dying light and life of Grace and truth; the darkness of death is imminent, and the breath of a child would destroy, blot out, the Name and the religion of Jehovah in Israel.

The parallel stories of the Gospel of Salvation, and of Philosophy, may be traced in the Roman Empire. Joshua and the Judges are the realistic, visible manifestation, the working out of the natural, of the moral commonwealth. From Philo to Gregory there is the higher order in the empire, and the spiritual, the ideal working under realistic forms. The story is similar because it is Christ in the midst, by His Spirit, entering the Roman Empire, going forth conquering and to conquer, until the empire fell, and a new form of the kingdom of God was manifested. It is Philo that is the link with the past, a son of Moses, the lawgiver of Israel. From a new Pisgah he sees the Logos, the Messiah, and the coming kingdom. John, the disciple, is the new Joshua with the laws of God written in his heart and mind, and his story of how he met the Captain of Salvation is written in his Gospel. In what way the Spirit of Christ came to Paul and entered into his life is well known by the Acts of the Apostles and his Epistles; the record being that of the conquest of Jerusalem, Samaria, Asia Minor, Greece, and Rome for Christ. Again, the story may be repeated, the sun and moon stood still and hasted not to go down; there has been no day like that day of Grace and mercy, when the Lord hearkened to the voice of a Man and won great victories for Israel. The testing time came at Alexandria, in the midst of the Babel of languages, religions, and philosophies; and again covetousness, conceit, and deceit led to the loss of spiritual freedom; to the thralldom of the empire; to the fatal alliance of Church and State; the end being the fall of the empire and the rise of the papacy as a secular power. This is something like the vision of philosophy, of the moral empire of Rome; of this power that was in possession of the promised inheritance. The Jews under Joshua had their small inheritance to conquer and possess in one way, by carnal warfare with swords. The Christians had a great inheritance to possess in another way, by spiritual weapons, by the Gospel of Grace in a moral world. The stages of conquest are worthy of notice; they indicate in what way the Purpose of God in Grace is carried out; and what is foreshadowed is that the next great conflict is for the earth and its redemption from the powers of evil.

At this stage in the study of the generations in Genesis and their fulfilment in history there arises that peculiar difficulty always found in connection with the moral man, the commonwealth of moral men, and the realm of Grace and Sacrifice, as involved in the moral world, working for salvation and blessing.

This has been explained in connection with Terah and Abraham, and in what way this is specially marked, by no mention being made of Abraham as having generations. A similar difficulty arises as to Isaac, the sixth generation from Noah; and at this stage they are difficult to understand. The generations of Isaac, in their fulfilment in Israel, are not limited to Joshua and the Commonwealth; they extend at least to the downfall of Israel, under the shadow, the form, of the moral realm in Israel, and it is this peculiarity that requires to be studied. What the student has to remember is that there is a real break in the development at the extinction of the Commonwealth; and what takes place under Samuel, Saul, David, and Solomon, known as the Kingdom of Israel, is a form of the realm of Grace of a peculiar kind. Reference has been made to Dan and Naphtali, as representing Mosaism and the Commonwealth, in a position of lowered status, as the sons of the hand-maids, as under law; and here the Kingdom is represented by Gad and Asher, as outward forms, as means of education. The generations of Isaac in this sense cover all that is in the Commonwealth; the Kingdom and the Exile are involved in the moral body; and it is in the Restoration that Judaism is to be found as in the generations of Jacob. The ruling conception as to the generations of Isaac is that Israel is in the land of promise, as was Isaac, a sojourner with his father Abraham and his son Jacob; but the real truth is that none of them actually possessed the true land of the promises of God. It is the ever-changing that is their possession; they have no continuing city; they are ever trying to make themselves a home in the shadows and do not come into touch with the things that are real and abide. Another stage of development takes place in Samuel; he is another of those mysterious seventh men that require careful study in the Bible. The first is the Seed in the generations of the Heavens; the second is Enoch in the race of Adam; the third is Abraham in the race of Shem; the fourth is Joseph in the race of Abraham, in the fourth series of Genesis, as ruler over Egypt; the fifth is Moses the leader of Israel in the Desert, the seventh from Abraham through Levi; the Man of the Conquest is Joshua; and Samuel is the seventh in the order of the development in Israel. It is not necessary to enter into details here in connection with this aspect of the Kingdom of Israel; this has been done in a former work. The fundamental conception is that the moral Commonwealth was a failure; and that, apart from the interven-

tion in Grace, by God, in sending Samuel, Israel would have been blotted out as a nation and would have been as Ammon, Moab, Edom or Philistia. The rule is that where Grace ceases to reign, as a means for fulfilling the promises and purposes of God in nations that reach the moral stage, and they fail to appreciate their divine birthright as moral, and under Christ in Grace, then they become stationary, or fall, and there is no record of further development. This is now so well known by historians that they have arrived at the conclusion that there is no exception; that as Babylon, Persia, Greece, Rome, and other nations reached the zenith of their power and passed away, so it will be with France, Germany, Britain, and other powers. The barbarians will develop and take the place of the favoured nations that have ruled the past; and the reason of their fall will be their pride and arrogance; their unfitness to rule themselves, or others, in harmony with moral law. What men ought to consider is the judgment of historians as to the cause of failure, not their prophetic utterances as to the future; if men will not live rule, and govern as they ought, in harmony with the Divine Will, then, what different results could be expected? Is there any nation in history that has prized its inheritance, birthright, and blessings as it ought to have done? Is it not true that the nations in the front rank at the present time are all true sons of Esau? If this is so, then it must surely follow that in the day of adversity they also will find that there is no room for repentance and no way of restoration not even if sought for with bitter tears of regret. What men have to consider seriously is that the Divine Purpose of Grace cannot fail, that is impossible; but it is possible that those who possess privileges of Grace may despise them; and if they do, just as surely as night follows day, so that which is despised will be suspended, and when too late the discovery may be made that the blessings of heaven have been bartered away for a mess of pottage.

The story of the Kingdom of Israel is to be conceived as the visible illustration of this truth in a favoured nation under special circumstances. There is nothing hidden as to the relations and the order as between God and men; all is fully explained in connection with the development of the Kingdom. The one thing that is not specially mentioned is that the Kingdom is not a Kingdom of Grace as spiritual; that it is not the eternal Kingdom of Christ that will never pass away; and yet this truth is taught in the rejection of Samuel; in the failure of Saul; and in the

promises to David, as to the Son and King whose Kingdom would have no end. If this subject is studied with care, men will see that this manifestation of a Kingdom of Grace in Israel is the first visible manifestation of the great truth ; and because it was visible and temporal it was not possible that it could abide. The truths taught about this Kingdom of Grace are that God alone is its King, the Fountain of Mercy, Grace, Truth, and Righteousness. The Kingdom is not the result of moral law or of the moral realm ; it is from Heaven ; and it is this Kingdom that is going to restore the moral realm, make truth manifest, and, in due time, reveal the Divine Wisdom. Ethical teachers will maintain that altruism arises out of morals ; and politicians are apt to conclude that the Church and Grace are subservient to and arise out of the State ; but this is not so, as proved by the Commonwealth of Israel ; ethics, or morals, will not develop into Grace and Sacrifice. Further, as another aspect of this problem, the morals made manifest or developed within the realm of Grace, as a visible order, utterly fail to save, redeem, and restore men to the Divine ideal in Wisdom. This conception is one that moral practical people seem unfit to receive ; they will not even try to understand what Grace truly means ; in some way or other they seem to think that Grace degrades moral manhood, not recognising the fact that moral manhood is not possible for fallen men except by the way of Grace and Sacrifice.

The summation here is that God, the Creator, is by, and through, the Lord Christ, the King of Grace, and that there is no other in the universe. Samuel is the King's visible representative as prophet, priest, teacher and ruler, or judge. Israel failed to understand this truth ; they despised their King and asked for an earthly ruler ; they degraded themselves, and the ideal of kingship, to the level of other nations ; they wanted the strong, knowing, powerful man to lead them in battle, a mere human king. Their request was granted, and Saul was made king over Israel, and the story of his reign of forty years is a fair sample of the reign of earthly kings. His rejection followed hard upon the heels of his appointment ; and, from Amalek to Gilboa, there is little glory, moral or gracious, to be found in this king. David, the shepherd, was chosen to succeed Saul ; and it is in his reign that Israel prospers and becomes regnant over the nations. What David represents is the spirit of Grace as regnant under the form of the moral government. Grace serves and the moral power reigns ; but what men are called to study are the signs

of the way that Grace takes to attain to the purpose of Grace. The truest type of Grace in the story of these kings is Jonathan ; he has a gracious influence with his father ; his love for David is deep and tender ; he gives himself and his prospects in life for father and friend ; he dies with his father on the battlefield, and the loss to David of such a friend at such a time was great. What has to be remembered in the complex story of David is that he is a very strange type of man ; he lives in the moral realm of the State and is king, and all the moral influences of life within and around him are powerful toward making him a mere earthly despot. There is another man within the man working for gracious purposes, in the fallen man and the rejected Israel ; and it is this conflict that is the real struggle in the beloved David. The David in the story, the shepherd and king, the friend and father, the man that sins grievously and sorrows greatly, is the man and king of the period ; that other man, perfect and loved, that had in him what was after the heart of God, that was the gracious man in the likeness of Christ, the embryo man, not yet conscious of what his life meant. It is Paul in his letter to the Romans that becomes conscious of this dualism in the life, and its meaning ; thus to understand David it is necessary to study Paul, and it is the Spirit of Christ and of Truth that explains the experiences of these men. What is here suggested is as a glimpse into a great psychological world of truth. Samuel, Saul and David are types expressing very different conceptions ; and they will require careful study to place them in scientific order. The meaning of Solomon, the fourth king of Israel, is, as type, that of the peaceable and the righteous ruler ; his work is not struggle and warfare, but the building of palace and temple for the glory of God, and to reveal to men the wisdom, goodness and grace of God. All this is in visible order and with great magnificence ; and it is in keeping with this stage of the development of the kingdom of Grace. What will be the glory of the Kingdom of God ? Will it be like that of Solomon ? Comparison here would be of little use. That was a glory that dazzled the eyes and the imagination ; a realistic model set up to encourage men, to give them an ideal of a city for the great King. The Kingdom of God will transcend this earthly figure as the Heavens transcend the earth ; it is the universal, the heavenly, order, law ; it is Heaven, and man can put into that word all that is in harmony with the will of God, and all that is involved in His purpose of Grace for the restoration of mankind. " But Solomon loved

many strange women"; he went after their gods; and he "did evil in the sight of the Lord." This is the hinge upon which the door moves; men have seen the vision and the door is closed. It is remarkable with what ease men lose Eden, forfeit their inheritance, and bid good-bye to the fair visions of heaven and of heavenly places in Christ; but when the door is shut, and no way of repentance is found, then what follows is the earthly and carnal, strife and vain glory, schism and war, and the end degradation, desolation, captivity, misery, suffering and sacrifice. Foolish men hurry round the circle, ever hoping that a door of escape will be found; they return to the same door and find it closed; the cherubim and the fiery swords are still there, and the bitter lesson has to be learned, that only by the way of death, sacrificial death, is life possible; and that the life must arise out of the ashes of what has been destroyed. This, in brief, is what the Bible teaches about the generations of Isaac, and the means by which the Kingdom of Grace, and of Sacrifice, in visible forms, was made manifest in Israel.

Is there any parallel of thought between these generations of Isaac and that third period of philosophy that appears to find its centre in the papacy, and in the Church? What is seen in that period is that there has arisen upon the ruins of the Roman Empire another power that claims, as the Church of Christ, to reign over the world in His name. The claim of the papacy is not that it reigns in its own right, or in the right of Peter, but as the Vicar of Christ, and as endowed with His authority. The claim may be valid, in some sense; what men ask is not that the authority be proved by the claim, but that the government, the life, be proved to be in complete harmony with the laws of the kingdom of Grace and of Sacrifice. It is not whether there was a Samuel that consecrated this Saul; but whether the carnal, earthly, ambitious, proud, covetous spirit that makes so much of earthly things, has become apostate to the Spirit of Christ and the Gospel of Grace. That this spirit has animated the papacy is amply proved by history. Assuming, then, that Samuel had his period, as represented by Christ, the Gospels and the Apostolic Church; and that Saul had his period as represented by the papacy as an earthly government; then in what way could philosophy suggest a parallel to David, his struggles, ascendancy, and rule over Israel? It is probable that philosophy would decline to give an opinion upon such a point; but if pressed to consider the matter in the light of history, the sugges-

tion would be that the history of Protestantism has a strong analogy ; and that apparently the free spirit in the free Churches and States are going to succeed to papacy and empire. It is not written in history that free Protestantism has been pure, consistent or perfect ; but even its enemies must confess that it has sought to live in the fear of God, and that His glory and His purpose of Grace have been, to all its divisions, more, much more, to them than all their diverse forms of thought and worship. Protestants may fairly claim that they have been anointed with the living Spirit of Christ ; that they have suffered persecution for His Name's sake ; but all this is of secondary importance as compared with the question, How the world is to be conquered for Christ ; and when He is coming again in peace and righteousness as King of Grace to reign over the whole world and to bring it into the universal kingdom of God. If as with Samuel, Saul and David in Israel, the consummation was Solomon, so with Christ and His Church of the Spirit, the papacy and Protestantism, the result can only mean the kingdom of Messiah and the Millennium, or, in other words, the kingdom of Grace established in the earth in truth, purity, righteousness, grace and glory. It will not be out of place here to point out that this same ideal is made manifest in the Bible. 1. In Abraham and all that he represents, as revealing to faith the spiritual ideals associated with his name and history ; in other words, Abraham is the seed of faith as fully expressed in his life. 2. Visible Israel in its history lives in the spirit of a Saul ; the history of Israel after the flesh is redemption from Egypt ; intellectual problems ; the moral life ; the visible kingdom and conflict with enemies. 3. Christ in the Gospels and Epistles, is the true David ; the Spiritual King that overthrows and subdues all enemies and brings them into subjection to the will of God. 4. It is the Holy Spirit that has lived and worked in all men in all these periods ; that is working ; and that will continue to work, until the kingdom of the Spirit of Christ is made manifest in the earth, in Peace, Righteousness, Grace and Blessing.

THE GENERATIONS OF ESAU.

Following the order in the Book of Genesis, from Abraham onward suggestions have been made in what sense the generations of Ishmael are to be found in Mosaism ; and of Isaac in the Commonwealth and in the kingdom of Israel ; the end is the Captivity, and, to all appearance, the dispersion of Israel in the

East. What is required at this stage is not the immediate restoration, but a time for reflection, so that the acquirements of the past age may be summed up, as the wisdom that men have acquired by their study of history. The generations of Esau are conceived to be recorded in the Books Chronicles to Song of Solomon; and in the past, they have received careful consideration in the light of the method of Christ. There is no theory given as to their order, as they are found in the Bible; all that is done is to consider the books as they stand, and by applying to them the test of the method of Christ, to try to discover whether they respond to the order of development. All that is required here is to indicate this order and make a few suggestions thereon; to apply the cosmological test; and see if the philosophical test will be applicable. One reason why the generations of Esau are applicable to this series of books may be found in the thought that they are not limited to Israel; they take in all the past in the Chronicles; they touch upon the Restoration of Israel under Ezra; the rebuilding of the walls of Jerusalem; the preservation of the Jews in Persia; the problems of sin, sorrow and suffering in the race of Adam; they feel the pulsations of the human heart in its manifold emotions; express the wisdom of Solomon and of other wise men; tell men from experience of the vanity of earthly pursuits; and end with a song that has love for its theme. 1. The books of Chronicles contain the history of the past from Adam to the Captivity, and the order for the Restoration made by Cyrus, the Persian. As a history it is very concise, dealing particularly with the history of Israel as related to the divine purpose of Grace. The standpoint of the Chronicles is that of a man who sums up the past, and what he realises is that the visible kingdom has passed away; a new era is about to begin upon the earth, and the problem for the future is this: What will the order of this development be? The Chronicles sum up the range of the kingdom of Grace from the Heavens and the Earth to the generations of Isaac in their fulfilment, and thus the whole range of the metaphysical, experiential, intellectual, moral, Land, Commonwealth, Grace, Church and State are all involved in the records. 2. History is the basis of knowledge; without history there is no knowledge of what development means. But it is not men that make history; and the glory that radiates from history is not to be given to men. The Book of Ezra teaches that true religion is of supreme importance; take away from a people

worship, the altar of sacrifice, the temple where God is conceived as dwelling, and the land is deserted, the people disunited, and scattered abroad ; there is no national life, no organic unity, if there is no living God, the living Source of the lives of the people. This is a conception not to be limited to Israel ; it is found in all nations ; they must worship God, or make gods for themselves. It is unreasonable to suppose that man is only the offspring of Nature ; but if this is the highest concept reached, then Nature must be deified and worshipped. 3. History is as the river of knowledge ; without it men are like the beasts that perish. Religion is life, organic unity, development, worship, reverence, sacrifice, order, law. God, as the Living, must be enshrined in all that lives ; if He is not there then death reigns, and the issue to man, or nations, is disintegration and the return to dust. Men and nations live in, and by, God ; but they live for a divine purpose ; it is to make manifest the divine life in the family, society, the State and Church ; and the ancient symbol for this corporate life is the city with its organisations within, and the walls for defence against enemies. Without history no true knowledge ; without true knowledge no living religion ; no living religion, then no humanity. Even Cain discovered this truth, for he knew that men without religion would become savages and without cities they would never be safe ; therefore it is well to remember that the highest human order in a city is conformity to the will of God ; and the best defence the Spirit of God as watching over and protecting the people. 4. The story in the Book of Esther fits in with these conceptions, the thought being that Israel, throughout the Persian Empire, is without God, temple, or city. They are as units scattered abroad everywhere, in a strange land among enemies ; and there is one special enemy that plots the utter destruction of those who have a memory of God, but no conscious presence, protection, or defence. The charm of this Eastern story is in its delightful simplicity, and in that invisible wisdom, power, providence, or God, that brings so quietly, quickly, and surely, the downfall of scheming evil-doers, raising the arch-plotter to the gallows ; and in the hour of terrible danger, when God only could help, Israel is saved and their enemies put to flight. 5. Such a story may represent a soul in its dire distress in the great world of thought where sin reigns ; it is what the Jews experienced in the Exile ; and upon the largest scale, it represents the people of God as found everywhere in history. That the Name is not found in the Book has been

matter for remark ; but the true lesson to draw from this omission is God's immanent presence, in Providence. There is no movement without a purpose ; thus even sleeplessness, and old records, can all be used to work out the salvation of God's people. The Book of Job touches the brain and the intellect of humanity ; and it deals with problems that are as keenly discussed to-day as they were by Job and his friends so long ago in the land of Uz. At bottom it is that of error and truth, good and evil, why God permits men to think erroneously, to act unrighteously, and thus bring upon their fellows bereavement, pain, sorrow, suffering and innumerable evils. The story frankly confesses that man's true position is the ideal one ; that he ought to be good, true, prosperous, God-fearing ; and that it would be so but for the fact of evil, in the very presence of God. Evil is permitted for a time, and a purpose, under definite conditions ; and what men have to remember is that God permits them to be severely tested so that His purpose of Grace might be revealed. All the arguments are worthy of study ; where, and why, they fail it is not difficult to understand ; the reasoners are all philosophers ; the atmosphere in which they live is intellectual and moral ; they are permeated with the spirit of Edom, of the earthly, and only in very shadowy outlines are the great truths of Grace and Sacrifice dealt with. If men entered the atmosphere of wise and learned men in the nineteenth century A.D. in intellectual, moral and religious centres, they would discover the same world as that in which Job lived ; the shibboleths differ, but there is no definite comprehension of this great problem in what way God, the Gracious, by His Kingdom of Grace and Sacrifice, is going to overthrow the powers of evil. It may be assumed that saints in the days of Job, and intellectual and moral saints in all ages, have felt the powers of evil ; and their method of thought and action have been similar ; but the difference between the wisdom of men, and of the Divine Wisdom, is that of the diameter of the world of Grace and Sacrifice. Wise men live in the intellectual and moral world and see Grace and Sacrifice as objects for discussion ; but Christ's men live in the realm of Grace and Sacrifice, and thus they see thoughts in their true relations. It is not suggested that Job-like men are not in the Kingdom of Grace because they are Edomites, or of any other race of humanity ; all that is meant is that this is their stage of development in Grace, and that as yet the reign of Grace is not regnant in their souls by Sacrifice. The positions seem to be in opposition to each other ;

one class reasons that because there is sorrow and suffering, therefore evil is regnant, and the man that sins will find sorrow. The reasoning of Job seems to be that he has not sinned, in any special personal way, yet he has pain, sorrow, suffering, bereavement and disease. The Christ man would change the attitude of the problem by saying that such conceptions fall short of the truth ; and, that sorrow, sacrifice, persecution, evil and pain, prove nothing as to the supremacy of the devil, but that the devil is destroying himself and his kingdom by persecution and sacrifice. Job is the type of the intellectual and moral man, who is unable to think about sorrow, suffering, pain, and evil except as the result of sin, the fall from the moral life, and this is true as within the intellectual and moral realm ; but the ideal in Grace is not the same ; it is that these, by the chemistry of heaven, are to be changed, they are to be made the means of Grace, and the factors to be used, as Sacrifice, for the Salvation of the World. There is no dispute about sin and its consequences, evil and its fruits ; as to these all men seem to agree ; where they differ is in the thought of the moral man, with his beneficent ethics, who assumes that by the light of knowledge, and the good life, there will be evolution to the moral standard of justice, purity, goodness, and love ; whilst Christ and Paul, and the followers of Christ, as spiritual, say plainly that the ethical method is utterly useless ; has failed time after time in history ; and that all the spiritual followers of Christ know this to be true. It is not asserted here that men save themselves by their sorrows, pains, or sufferings, or that they can change these into blessings ; what they maintain is, that Christ, by His Grace and Sacrifice, has attained to this Divine Purpose in Grace and Sacrifice ; that the Holy Spirit is making that work of Christ efficacious in the souls of men ; and that men discover, as taught by the Spirit, that the way of Grace and Sacrifice is the way of Salvation from evil and the means by which sin is dethroned. 6. The book of Psalms is the Psalter of humanity, the expressions of the souls of men under the manifold experiences of this earthly life. Job describes what men think and how they reason, specially about the troubles of other people ; but the Psalms teach what men feel, how they ascend into the heights of the assurance of Grace and Love or descend into the depths of hell ; how they stand firm on the Rock of Ages or sink into the mire where their feet cannot find anything firm to rest upon ; how faith and hope sing of deliverance, safety, and victory, or, faithless and hopeless, the soul seems

to be lost, and God has forgotten to be gracious ; and here also men ascend to Pisgah and see the Land in all its beauty ; they stand upon Mount Zion and see the King in His glory ; and, at the end, the heavens and earth, nature and man, all unite in singing the praises of God and rejoicing in His Love, Mercy, and Grace. This is not the book for men to study, to learn dry-as-dust theology ; it is the desert places and the meadows ; the defenceless soul and the strong fortress ; it is where the water is bitter, and there is also water sweet from rock and new dug well. Men ought not to mangle this book by sceptical criticism ; it is not the place to show cleverness and intellectual acumen ; what men require to do is to lay the ear over the beating heart and feel the pulsing and throbbing that is there. This is the pilgrim's guide and friend on the journey of life ; and it is so because every pilgrim will find that his experiences are such as other men have had in all the ages of the past. The Lord of pilgrims passed this way and had the same experiences as His followers ; indeed many of them have said that they have often met him in this strange land, especially in times of trouble and sorrow. Indeed, if men would take time to think what this book of Psalms is to them, they would say that it is a home where all men and nations may meet in love and peace. It is not Heaven, but Grace from Heaven is in it ; and it is Grace that brings so many blessings of all kinds into this home on earth. 7. The Psalms do not solve the deepest problems of humanity, it is not assumed that they do ; but, in such a home, among such friends, there may be preparation for other problems and quiet contemplation of the way that leads to knowledge and heavenly wisdom. The Book of Proverbs is another experience that wise men may appreciate ; it is not reasoning and discussion, neither is it feeling, emotion, struggle, and victory ; it is where the wise father speaks to his son trying to give him instruction in knowledge, wisdom, and the fear of God. The son that hears his father's wise counsel and loves to walk in the laws his mother has taught him will always carry over his heart precious amulets that will be useful in the day of temptation ; because, as wise men know, sin is never far away ; it is wonderfully skilful in enticing to the enjoyment of what is beautiful and pleasant, promising all kinds of good, but in the end leading to evil and thralldom. It is not necessary here to make comments upon the wisdom of Solomon, Agur, or Lemuel ; the world is their debtor ; and it may be freely granted that the wisdom they sought after, and the words they uttered,

are worthy of the position they hold in the world. 8. When the eyes are turned to the Preacher the feeling is that it is like listening to the aged grandsire who has passed through many experiences and has in some way or other emerged from the battle of life as a disappointed man. Spring, summer, and autumn are gone, the winter has come; the harvest has been in prospect very bright and hopeful, but now it is gathered it is not worth the labour; life is hardly worth living; there is no permanence, no purpose, no stability, no true abiding happiness. He sat down to a ready made feast and did not require to find the food; he got tired of the highly seasoned dainties and could not enjoy them; his cup was full of the sweetest, richest wine, and he did not require to crush the grapes; and ere the cup was empty the sweetness had been turned into disgust by looking at the dregs in the bottom of the cup. In dilettante fashion he had sought for and found wisdom; and, at the same time, he had relieved the strain of study by a little folly and madness. Vineyard planting and house-building, music and dancing, art and science, pleasure and amusement, these were all taken up as hobbies and put aside when no longer desired; but they did not bring happiness; they were all vain, and the end was vexation and disappointment. This is something like the sermon of the wise king that lived in Jerusalem; his life is a story of failures, yet it is worth the reading, and may be very profitable for those who think that life consists of things and how they can be enjoyed. If this wealthy wise man who had every opportunity for turning pleasant things into happiness failed so seriously, ethical students may well ask themselves whether they are likely to do better in the same line of business. Not that which a man has, or can seize, or attain to in the way of pleasure under the sun will make a man happy or contented; it is what the man is that is of chief importance. A good conscience, the fear of God, knowledge of God's will and obedience thereto, these tell for happiness; and when the heart is happy pleasure is always near. It is not unusual to find that the persecuted have more happiness than the persecutor; a good example of this might be found in John Bunyan writing the Pilgrim's Progress in Bedford gaol yet living in the third heaven of happiness; whilst the poor king upon the throne of England could not find happiness in his kingdom.

The Song of Solomon may here be considered as in a sense supplementary. There is involved in all the generations of

Esau a something that is not expressed ; it is that which lies at the root of the whole ; is the cause of all that has been manifested and cannot find suitable expression in any of the books. Love requires to find expression ; and this poem, or love song, as a work of art, is in harmony with these generations. Many theories have been expressed as to the meaning of the song ; it may be conceived that they are all admissible and that every thinker will find in it that which he is prepared to find there. To the natural man it will be a charming love song ; to the psychological student a great work as a poem ; to the intellectual and moral man something to criticise and praise or blame ; and to the mystic the song of songs that is the highest revelation of the Divine Love.

If the question is asked whether there is response in these books to the cosmological order it will not be difficult to show that the visible, as the outward or physical, is expressed in the Chronicles and Ezra ; these deal with history and with religion in its outward forms, in altar and sacrifice, priest and people. Not that there is want of spiritual life in Ezra, because he is a high type of development ; but the work he has to do in the Restoration is at a low spiritual stage, as viewed from the standpoint of the generations of Esau. The psychological realm is fairly represented in Nehemiah, whose spirit is much exercised by the work he has to do ; he has to think, plan, scheme, to the best of his ability as to the work of rebuilding the city wall and keeping off his persistent enemies ; and it is a day of gladness for himself and others when his work is finished, the city in a state of defence, and the moral condition of the people improved. It is only necessary to think upon the mystery of the human mind or of the great mind of humanity ; upon their apparent helpless, defenceless, disorganised condition as related to God and providence ; to see, perceive, and conceive the analogy to be found in the picture of the Jews in Persia, the enmity of Haman and his evil schemes, with that over-ruling Providence that men have ever recognised. Historians, dramatists, and poets have always seen that behind all that is visible there is the Power that overrules men's plans, making them futile or prosperous ; and before this Power every reverent soul has bent the head low, knowing that destiny is not chance or fate, but purposeful, resolute, and far above the wishes or the schemes of men. It is not required to point out the position of the intellect in the book of *Job* or the moral realm in the book of *Psalms* ; yet not forget-

ting that it is the Divine Grace in them that is the power producing such aspirations, revulsions, and struggles in the souls of men. It is here that the generations of Esau fail to understand the Divine Wisdom, and the regnant purpose of Grace being developed in the human race, and their own true position in that history. What they ought to have been looking for was the realm of Grace and Sacrifice, as the only means by which salvation and restoration are possible. They made the same mistake that practical men usually do, which moralists and ethicists always do, which evolutionists must do by their theory; they fail to understand that development from the fallen moral realm to true wisdom is not possible in fallen man apart from Christ, and that if this shorter way is taken it can only mean failure, because in the nature of things the morally clean cannot come out of the unclean; thus it is not possible that Divine Wisdom can be discovered in the moral world. Men may receive or reject this truth as they please, but the future will prove that this is the fundamental truth in the realm of Grace. Upon this truth the Bible is built up; the seed is in Eden, and the growth of that seed at every stage of development is ever repeating the same story. Strange as it is to have to state the fact, the development in humanity has been so slow, with so many relapses, that it is only now that men are awakening to the consciousness of all that this really means; thus the need to press home upon men the thought, that the new Living Way by Christ must be taken, and that there is no other way of salvation for mankind. This does not mean that the way was not open before Jesus Christ came into the world, but states definitely that the Way has been open through all the ages, that men have been walking in it and have not been conscious of the fact; it is the same here as in the great underworld of the souls of men; what they are conscious of is a mere fraction of what they are, and of their indebtedness to Christ as Grace. This is where the revolution of thought must take place; this truth in the spiritual world is like what Copernicus, Galileo, and Newton were, for men, in the physical realm; men have to learn that self relations, as centered in self and as expressing the opinions of self, are only partially true; it is Christ that is central, and Sun of Righteousness; all systems of thought revolve round Him; and He is the Gravitation Power that keeps men and their powers in their orbits. As with the wisdom of Solomon and his friends, and the practical experiences of the Preacher,

so with philosophy in its varied forms, they have failed to find the well of pure truth, the fountain of heavenly wisdom ; the pursuit after pleasure has been vain ; great works and possession of power have been a vexation for the spirit ; instead of the pathway of life being a happy one with the finest of the wheat and the most luscious grapes, flowers, and fruits, it has been full of thorns and thistles, sorrow and suffering. Sacrifice is the root conception as the helpmeet of Grace ; if men go forth in the spirit of Grace willingly then the burdens will be taken away, the labour will become rest and strength, the thorns will be changed into fruit trees and the thistles into flowers ; but, if unwillingly, then the Sacrifice still remains, it brings labour and sorrow, pain and anguish, vanity, vexation, and death. Preacher and philosopher, ancient and modern, east and west, repeat the same story ; they would all go to Heaven by the Babel Tower way that leads to confusion ; their eyes have been among the stars in the heavens ; in great empires ; in wise philosophies ; and there at their feet, by stream and river, in hut and palace, in garden and homestead, the simple, pleasant, happy, restful, delightful, heavenly way of Grace was inviting, waiting for them to walk upon it. Why was this ? It is so simple, so beautifully true, so painful to contemplate ; they had despised true Love ; they had set their affections on a strange woman, a serpent, a siren, a harlot. Poor Esau ! poor deceived, deluded men and women everywhere ; this is what it comes to at last ; our eyes are opened, we have become gods ; we know good and evil ; and that hideous monster sneers and laughs in our faces. We are naked, ashamed, and detest ourselves to think that we have been so willing to be deceived by one so vile and hateful, and to think that we, so knowing, did not know the difference between lust and love ; the form bestial and the form heavenly ; the devil of pride and ambition and the Christ of Grace and Self Sacrifice.

It is a question whether the generations of Esau as contained in these books synchronise with philosophy. The subject might be considered thus : 1. It is the all important truth that God is in history, and that whether men know it or not, accept the fact or reject it, history is the witness for God that He has been carrying out a great Divine Purpose of Grace, and men are blind to spiritual truth when they fail to see that this is the case. 2. Christ is at the very heart of religion, as Altar and Sacrifice, and, in the realm of Grace, religion has no meaning apart from this

supreme truth. The religion may be false, cruel, monstrous, devilish, but, at the root, the soul of man is trying to find God in Christ. It is here that the Christian religion in its spirit surpasses all religions, because it actually, by Christ in His Word and works, life and death, resurrection and ascension, gives to men a vision of God that is transcendent in glory. 3. The Spirit is in the soul, family, city, and State; these are the concepts, purposes, designs and works of the Spirit of God; and what the soul, family, city and State require is that they may be right, do right, and possess a perfect defence against all enemies; in fact that the Spirit of Christ may dwell in them and become the Life of their life in all that is good. 4. The mystery of the Work of the Spirit is in the Story of Esther and in the preservation of the Jews. Unseen, unknown to men, the Spirit permeates, rules over, and directs events in Grace, permitting evil men to go just so far, and, at the right moment, by ways inscrutable to men, casting the proud down and raising up to honour and useful service those who fear God and seek to do His Will in the earth. 5. With the story of Job begins man's intellectual conscious discussion of such subjects as good and evil, pleasure and pain, prosperity and adversity, God and the devil; all kinds of theories about life and its sorrows, the success of the wicked, the troubles of the righteous, and all those problems that are so perplexing that there is no clue to be found by which they can be put straight and the real order of things known and understood. All this may be named metaphysics, Greek philosophy, theology, or a theory of evolution; the fact that remains is that the problem is very complex; that men are baffled by it, and that they have not found the way out of the labyrinth. 6. Here men may choose to go with Socrates, Plato, and Aristotle or become the followers of Christ; if they prefer the Greek way they will find that Socrates is ever insisting upon the true definitions of thoughts and words, and that there is no hope of knowing what is true, right, and good until men analyse themselves and try to discover what they are and all that they mean. It was for this reason that Socrates became a martyr to truth and righteousness; he was a Baptist of another type from John, yet animated by the same spirit of love of truth and righteousness; and the price he had to pay for his faithfulness to his mission was the martyr's death. The analogy as between the Psalms and Socrates is not so difficult to follow; the old man's conception of himself, as the son of his mother, as a mortal

midwife, is quite applicable. What is the book of Psalms but the record of birth-pangs, living souls in their agony in the pains of delivery ; thankful voices rejoicing that the pains are over and their children born ; great visions of the future for the sons of the right hand ; and mothers, as they pass away in their pain, and anguish, saying, " Call the child Benoni, the son of my sorrow." 7. Is there analogy between the wisdom of Solomon and the idealism of Plato ? Men tend to think of the Proverbs as practical wisdom, and this is true ; but it is equally true that the vision of the palace of wisdom with its seven pillars, and all the character sketches, are great ideals ; every proverb, crisp and wise, is like a precious diamond, more valuable than rubies. The forms of the ideals are as different as Hebrew and Greek, but they have the same underlying conception. Let the wise fathers train their sons in the ways of wisdom, and then, what ? Why, philosophers will rule the world and all men will be happy. How vain the conception, and utterly unlike what is required for the redemption of the world. The wise father may descend to folly ; his son may be a fool and lose his kingdom by following evil advice. The method is useless ; philosophy cannot do it, for the simple reason that wisdom is not hereditary ; it grows old and changes its forms of thought. 8. From Thales and Aristotle to Bacon and Spencer it is ever the same ; changing forms, a time for this and a time for that ; the river flowing to the sea and the sea never full ; new generations and new ideas ; thus the wisest die and are laid in their graves and the people still remain unsatisfied. They would not be satisfied if they had a new philosophy every morning ; before nightfall the cry would be telegraphed to the ends of the earth that the new had become old ; and that there was unity of thought upon one point only, and that is, that under the sun all is vanity and vexation of spirit.

GENERATIONS OF JACOB.

It has been conceived that the generations of Ishmael are to be found in Mosaism ; the generations of Isaac in Joshua and the Kings of Israel ; and the generations of Esau are in the Books of Wisdom. The generations of Jacob and what they mean will now receive brief consideration, with the reasons why it can be conceived that the germs in Genesis have their fulfilment in history. It is well to remember that Esau and Jacob are twin brothers ; that they had unconscious movement of struggle in the

womb ; that they did not understand each other when they were alive ; that they have been misrepresented ; and now, when they are being better understood, it is not so much what they say or do that is of importance ; it is what the Spirit of Truth meant to do with, and by, them. Esau is Edom, and Adam, the earthly ; Jacob is the supplanter, the scheming man, who takes his brother's place, birthright and blessing, in the things of this earth. The other man, that Jacob became after wrestling with the angel at Jabbok, is Israel ; he is the prince that prevails with God and thus from the spiritual standpoint he is another type. The two men are two spirits that have co-existed through the ages, living under varying forms. Such as Cain and Abel, Cain and Seth, Reuben and Judah, Saul and David, Law and Grace, State and Church. The firstborn is the heir to the inheritance ; but he is unsuccessful, he murders his brother, dishonours his father, persecutes, and would kill the man that is going to take his place, becomes a despotic ruler and compels obedience, and conceives the thought that Grace ought to serve and be subject, and that so far as the State is concerned it could do without the Church if the people were not infatuated with the idea that in some way or other Grace and the Church have the right to live in peace in the earth. That is the true historical record of Esau ; as some people say, he has been a consistent, manly, lion-hunting, man-hunting, domineering fellow, who knows his rights and what they mean, and he is not prepared to abdicate his rights though men call him a murderer, an adulterer of the worst stamp, a despot and all that is bad. It may be granted that a Seth, Jacob, Judah, David, a theocracy and a visible Church do not shine in comparison with the Esau branch ; they may claim birthright and blessing by bargain, or by divine right ; but if their works are similar to that of the elder brother, they can both be dispensed with for the simple reason that the one is as selfish and self-seeking as the other ; and the supplanter is the more to be detested because he aims at the same ends with the same worldly spirit, but with greater cunning, deceit, and religious pretensions. The Israel type is yet to come ; what is suggested in Genesis is that Esau and Jacob are to be taken for what they are worth ; when Israel comes, His right will not be questioned ; He will have wrestled and prevailed, and men will know Him by His deeds. Some wise people say that there are myths in the Book of Genesis ; they may now say that it is a book of parables ; and the seers will say it is prophecy, myth, parable, and also divine truth.

and they are the blessed ones who find the honey of Divine Wisdom in all these forms, and suspect that there are still greater treasures yet to be made known to mankind in these precious records. It may be quite true that Esau and Jacob are going to be energised, or etherialised ; that they are going to be resolved into their ultimates ; and that men may seriously ask what their names mean ; they are becoming scientific psychological relations, and that is more terrible than myths. Learned critics say they are myths, and that must be enough to startle the world ; but it is all a game of words, pretensions to knowledge and wisdom. These wise men see nearly as far into a stone as other people ; it is taking them seriously that is the mistake, the better way to do is to pose them with other words, laugh in their faces, and hint very gently, for fear of giving offence, that it is time for them to go to school again, so that they may find out that they are living in the twentieth century A.D., and not in the days of Shem and of Babel. This is the kind of game that critical wise men have played and enjoyed in the school of Esau. The critics, biblical and others, are not to be taken seriously in the way that philosophic thinkers are taken ; they belong to a different family ; they are not house builders, but temple and house wreckers. They pose in the most wonderful manner to lead men to understand that if they began to build, the world would be astonished with the beauty of their art and the greatness of their wisdom ; but, when something beautiful, wise and true is presented to them—the Bible, for example—they mangle and cut it to pieces in such a horrible manner, they prove conclusively that they are barbarians with neither heart nor soul ; men not fit to be trusted with anything truly valuable, seeing they are not architects, nor builders, nor valuers, but too often ignorant self-conceited destroyers that fail to carry out their work of demolition in a reasonable manner. It is somewhere hereabout that these degenerate sons of Esau have landed men ; it is useless to be angry with them, to call them names, or to lead them to believe that they are becoming martyrs for the sake of truth. Let them be valued for the work they do, like other men ; only they might try to learn a lesson from their friends the workers in the physical world. As men know they have, in theory, and practice, analysed matter and energy to electricity and magnetism, to etherialism ; but at the same time they do not neglect synthesis and up-building. If Esau and Jacob, myth and parable, must all be analysed, etherialised, spiritualised, it does not follow that the natural and psychological

syntheses are of no value ; they will remain of value until the spiritual transfigures the earthly, and the Heavenly transcends the carnal.

This is an interlude, a passing friendly word with the critics, to show that friendship with philosophers does not shut out kindly greetings with the friends in their school. The universe of thought is wide enough for all ; let the philosophers build and the critics destroy ; and let both remember that what is built upon the sands will surely fall ; whilst that which is built upon the rock will stand for ever. The point waiting consideration is the relationship of Esau to Jacob spiritually ; because, as may be seen, Esau after the flesh, the man, is an ideal, a seed. Esau, as Edom, is a tree, or a nation ; Esau, as generations, is flower and fruit as revealing what Esau could become under the influences of the realm of Grace. What has taken place is that Esau is disintegrated, and transfigured ; he is no longer a carnal body ; if the conception can be put into words, Esau is dead and he is risen again to a spiritual life ; and this new Esau is wisdom as a spiritual body. This is the issue, a spiritual body of wisdom is found for Esau ; and the question to be asked is, Who is it that is going to possess this body, use it for the glory of God, and for the realisation of the kingdom of God upon the earth ? Strange as this may appear, it is the re-echo from a voice found in one of the Psalms, "A body hast thou prepared me. Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do Thy will, O my God ; yea, Thy law is within my heart." The conception is taking this form ; as with Jesus as Christ as related to His body in resurrection glory ; as with the Bible literal and its transfigured spirit ; as with man, any poor Esau man, so with Christ as the new man transfiguring the old ; as with the great world of Adam humanity, so with the Christ man in His resurrection glory ; it is all there if only men could hear, see, understand, be converted and comprehend this glory that is in the Bible, ready to burst forth, when men prepare themselves for this great change. The vision may seem to be premature ; it is not in the seed in Genesis ; it cannot be found in the volume of the Book ; and yet it is here that the day breaks, and the sun is seen rising in glory in an ocean of light. If then the glory of the vision so dazzles the eyes that neither heaven nor earth can be seen, let men wait, when the sun rises a little above the horizon, the shapes will re-appear ; the forms find their true positions, and the meaning of the vision be better

understood. In the intellectual realm of truth, it is assumed, that only what is within the charmed circle can be known and related ; the real difficulty is to know what is within ; and in what way the thoughts within become transformed. Further, can men really prove, that intuition is impossible ; that the Spirit of Truth is not able to bring in at any time, and to any amount, new spiritual material of the most valuable kind, of which the spirit of man is sensuously ignorant ?

The conception to be grasped here is that the Bible from Isaiah to the book of Revelation is, in a sense, the development of the generations of Jacob. It is the kingdom of God that is to be manifested in the earth, not in visible form as in Israel, but in spirit and in truth. What is required here is not to consider details in books ; but by following the method of Christ to discern whereunto the books tend and their stages of development. There are several ways in which this could be done ; but, perhaps, the simplest is to glance at the four divisions into which the Bible is divided from Isaiah to Revelation ; and these four divisions, it may be expected, will tend to repeat the same order as found in Genesis. It will be remembered that the first series in Genesis is that of man's salvation by re-creation as revealed in the seed in Eden, and that the end is Abraham and Isaac in possession of the land, as father and son, as the priest of God and the sacrifice for sin. The second series reveal the Man as saved by the Ark from the flood ; and the land as possessed by Isaac. The third series begin with Shem, the Name, and the end is Jacob and his sons in Egypt under the care of Joseph. Whilst the fourth series begin with Abraham, take in Ishmael and Isaac, Esau and Jacob, Judah and Joseph, Manasseh and Ephraim ; with Jacob buried in Canaan and Joseph regnant in Egypt. The series in the nation and desert, under Moses follow the same order in the four books. Again, the series of the Desert, the Land, the Kingdom and the downfall and captivity of Israel follow the same order. In the books, Isaiah to Obadiah, the first series, there is the beginning of the great spiritual movement of the kingdom of Christ in Grace as related to the world of mankind. In the books Jonah to Malachi, the second series, there is the mission of Jonah to Nineveh, the hope of Messiah, and the coming of Elijah and Christ, the Sun of Righteousness. The third series will be found in the four Gospels to II. Corinthians containing the story of Christ in His humiliation and exaltation. Whilst the fourth

series tell of the coming of the Spirit of Christ with power upon the prophets, the Baptist, Jesus, the disciples and the Church, and the results as found in the New Testament. What is pointed out here is that the three periods may be divided into parts of four ; or of eight ; or of physical, psychological, moral and spiritual, in harmony with the order of development.

BOOK OF ISAIAH. This is the name given to this book ; but for the true understanding of its contents the more suitable title is THE SALVATION OF JEHOVAH. The book begins with the failure of Judah and Israel to fulfil the mission to which they were called in the realm of Grace ; and that they had actually fallen so far as not to be favourably compared with those animals that associate with men, and show their gratitude for the kindness bestowed upon them. The men who had been saved to become the saviours of other men had become idolaters ; thus the land was not the sacred inheritance ; it had become like Sodom and Gomorrah, ready to be destroyed. The purpose of God had not failed as may be discerned by the vision of the latter-day glory ; for then the earth will rejoice in the blessings promised to Abraham. The temple at Jerusalem was defiled ; but the Temple of God and His Glory abide ; they are revealed to those who look for God's salvation ; the called, purified and prepared people, waiting to receive Christ, that He may reign over the earth. There will be the Captivity and a Restoration ; a period of darkness and the revelation of a great light ; because, to men there will be given a Son, the Prince of Peace, the True and Righteous King of Israel. It is this Son, this Rod of the Stem of Jesse, who is to have the Spirit of the Lord in Him as the Spirit of wisdom and understanding ; a true Judge that will pronounce righteous judgment upon the enemies of God. This King will reign in righteousness ; peace and righteousness will fill the earth ; and, men will live in the quiet assurance of the favour of God. There will be trouble in the earth ; but, the people of God will be comforted by the Gospel with its glad tidings. The Servant of God, the gentle and meek One, will bring to men the light from Heaven ; and freedom from the thralldom of enemies. This King and Servant-Elect, is the Light for the Gentiles, and the salvation of God to the ends of the earth. Although he will bring to men such glad tidings, they will reject Him as the Messiah ; thus, He will become the Sacrifice, the Sin-Bearer, a Man of Sorrows, bearing the iniquities of evil men. The Spirit of God will dwell within Him ; He will proclaim the

acceptable day of Grace to the nations ; there will be a period of sore travail, and of darkness, but the end will be the new Heavens and Earth, where Christ will reign in righteousness.

BOOK OF JEREMIAH. What may be specially noticed in the Book of Isaiah is the extent of the Vision ; all limitations are broken down ; there is no longer Jew and Gentile, or particular nations ; all are included in this Israel of God, the redeemed and saved who dwell under the beneficent sway of the Prince of Peace and the Lord of Righteousness. The blessings promised to Abraham are conceived as being fulfilled ; and it is in, and by, the Seed of Abraham, that these blessings have been received by the world. In this book, the attitude of thought is changed ; it is the individual that is central ; it is a man appointed by God that is the actor ; and he acts, not by his own choice, but because he was predestined to be a prophet to the nations, even in his mother's womb. He was not only sanctified and ordained by God, he was called to the work of a reformer, to destroy, cast down evil ; and to plant and build what would be for truth and righteousness. This is the work of God's prophets in all ages ; they protest against, and seek to uproot, evil ; and they seek to instil new thoughts into the souls of men for the extension of the Kingdom of God upon the earth. What are the visions given to such prophets ? The rod of the almond tree and the seething pot ; that which is living, budding, flowering and fruiting, it is the living present calling for action ; and, the great world like a seething mass threatening to destroy all that is good. The prophet called to his mission must denounce evil ; speak to men about their evil deeds ; and tell them of the judgments that are on the way. He is the servant of God, and his duty is to deliver the message received, no matter who may oppose him. As with Isaiah so with Jeremiah, the burden of the message is the failure of Judah and Israel to serve God ; they had become as the Canaanites, if not worse, thus the day of judgment had come. The burdens of the book are the sins of men ; the call to repentance ; to the acceptance of grace and mercy ; warning as to justice and judgment, trouble and sorrow, rejection and the captivity. On the other hand, promises for the future, the coming of Messiah, as the Lord our Righteousness ; deliverance, restoration and peace. **THE LAMENTATIONS** depict the condition of the city of Jerusalem after the siege when the judgments of God had fallen upon the nation. This prophet was as the voice of God to Judah, when the

doom of the captivity was near, and after the city had been destroyed.

THE BOOK OF THE PROPHET EZEKIEL.—The book of Isaiah may be compared with the Generations of Heaven and Earth as they issue in the great promises given to Abraham ; the book of Jeremiah with the generations of Adam to Noah ; and, the book of Ezekiel has in it a likeness to the flood, in the calamities that had passed over Israel and Judah. They had been submerged, overthrown, in the judgments that had come upon the people because of sin ; the temple and the priesthood were gone ; the nation and kingdom swept away ; and the only life that remained was to be found in the records of the past, and in the promises of God for the future. To alter the figure, the tree had been cut down, disorganised, disintegrated and reduced to protoplasm, but the life is still there ; and, under the conditions of the Captivity the new life germinated, and the power, the Strength of God, is made manifest. The method of the life is expressed in this form by the prophet : “The heavens were opened and I saw visions of God.” It is the I, in the Spirit, that sees the visions ; and it is the I, as the Son of Man, that hears the word of the Lord. The title, Son of Man, is peculiar to this prophet, and it is one that the Lord Jesus appropriates in the Gospels. The Heavens and Earth beget the Man ; the Man has for his son the Son of Man ; and, it is this Son of Man that sees the Visions, and hears the Word of the Lord during the period of the Captivity when the Spiritual Israel is beginning to live in the earth. The Vision revealed to the prophet takes a peculiar form ; it is like a whirlwind and an infolding fire ; it was out of this that there appeared the four living creatures representing the power, patience, intelligence, or wisdom, and love, of God ; and, upon the throne was the Lord Christ with the Bow of glory round His head. He is Lord of Grace and Glory ; and the living creatures are the means by which the Spirit instils into men Faith, Hope, Patience, and the Strength of Divine Love. The servant, when he hears his Lord’s voice falls upon his face in worship, and is raised up by the Spirit entering into him, so that he might hear and understand the Lord’s message. Again, the message is the failure of Israel and Judah to live up to the Divine Call ; and the judgments are like unto a roll in a book, written inside and outside with what represented lamentations, mourning and woe. The prophet has to eat this roll, consider its contents, try to comprehend the thoughts of God ; and, strange to say,

when eaten and digested it became as nourishing food and like honey for sweetness. . The meaning may be that the roll with its record represents the past ; but the issues, if considered and rightly used, might become that of blessing. It is in this prophet that the remnant, according to the election of grace, becomes significant ; it is the Israel within Israel, the life within the life, that is to be used in the future ; the visible and the organic has had its opportunity, it is now the spirit and the spiritual that must take new forms ; and these are to be the means of restoration ; a new baptism ; a new heart and spirit ; life from the dead ; new temple, altar, and priests ; the City and the return of the Glory ; the living waters ; the new dispensation and the division of the inheritance. The old order has passed away ; the new order comes with a saved, sanctified people ; the new creatures, with the new life, are in the new city, under new conditions with a new spirit ; the Glory of the Lord is there and he dwells in this City of God.

THE BOOK OF DANIEL.—In the Visions of Isaiah the future is involved in the Land, the Nation, the King, the Servant, the Sacrifice, and blessings to the whole earth through the Messiah. In Jeremiah the man is in the Land, but it is a land doomed to destruction because of the Canaanitish spirit of evil-doing that lives and reigns therein. In Ezekiel, the Son of Man and the Spirit of God, are in the world ; and, the Purpose of God, in Grace, is that of Restoration, by the Remnant in Grace, and a new Israel and City of God in the Spirit. In this book the forms are changed from the metaphysical and the ideal to the real ; to the world, to empires and rulers ; to the succession of these in their varied idol, beast-like forms ; and the end is that after Babylon and Persia, Greece and Rome, and the residue of kingly powers, as succeeding Rome, then there follows Messiah's Kingdom as typified in the Stone, and in the Revelations given to Daniel by the Angel. With the outward forms contained in this book men are familiar ; what they have now to consider is the true meaning of the book, as the Work of the Spirit, through Daniel. As indicating the course of history in visible empires ; in whatever way or time the book was written, there can be no doubt about this, it gives a spiritual, or prophetic, revelation of history as related to the Kingdom of Grace, and of the Messiah's Kingdom as coming and closing this dispensation. It may be a mistake to think of the Kingdom of Grace as only coming into operation at the end of the age ; the truer conception might be

that Grace reigns, as represented by Daniel; that behind emperors and empires, kingdoms and kings, the reigning power has been in the hands of the Man, that has been the Servant of all. The position of Daniel fits into this conception; he co-exists with Ezekiel in the empires of Babylon and Persia; and these are the psychological ideals of the age. Ezekiel reveals the Spirit in His purposes and designs in spiritual order; and Daniel expresses the external forms as they would be seen by men. Further, attention has to be given to this fact that the world development is at the same stage. Babel and Nineveh are as the physical, that have passed away, they are not to be counted in this development. Babylon and Persia are as the psychological; and ere the intellectual, the Greek empire, is come, Daniel has passed away. It is in this sense that Daniel fitly expresses the age in which he lives, and the book to which his name is attached. The Revelation is not only a book written by a man named Daniel; it is the work of the Spirit through Daniel, as a natural, spiritual, semi-conscious, instrument, fitted and prepared for this work. The plan of the book seems to favour this conception; it is Daniel that is the living, moving, prophet, wise man, seer, and statesman, in the days of Nebuchadnezzar, Belshazzar and Darius up to Cyrus the Persian; the revelations as to Greece, Rome, and other powers, and the Kingdom of Messiah, are special Visions given to Daniel as relating to the future. These are interesting points worthy of careful consideration if men are really anxious to discover spiritual truth, instead of wasting their time upon what is of trivial importance as mere critical historical details. The Book is conceived to be the special work of the Spirit under this form. Daniel is in it, as the sign of the Spirit's work, as related to the nations; he is an embodiment of the Spirit of Grace as related to secular powers; and it is his spirit, and example, that is to be taken by wise men and statesmen, during the age of the reign of Grace. The suspicion is raised that from the death of Daniel onward, his spirit is not found in statesmen; his wisdom is not found among wise men; and his example is not followed by the rulers of the people. Daniel confessed that he did not understand the Visions; he asked instruction from the Angel about them, and the explanation given is, that at a definite time, that Spirit of Wisdom with which Daniel was endowed, would return to men at the end of the age; then the wise men possessing the Spirit that was in Daniel will understand what all these things mean. It is

not necessary to point out that the great want throughout past centuries among philosophers and statesmen has been this Spirit embodied in Daniel ; it is the failure here that has been so disastrous for philosophy and statesmanship ; the ideal of Grace as related to wisdom, truth and righteous government is set up for men to study in Daniel ; and, in the survey of history, how very few there are, of whom it could be said, they walked in the footsteps of Daniel, the Servant of God in Grace, the wise man and the statesman.

THE BOOK OF HOSEA.—That is to say, this is the Book that tells about a Joshua, or a Jesus, a Saviour. This is the fifth book in order ; it is specially written for wise people who try to understand what they read ; and blessings await those who give this strange book their careful consideration. As fifth in order, what it suggests is that the previous four books contain the physical, and psychological, revelations of the Kingdom of Grace as related to the spiritual world. They synchronise with the first four Blessings uttered by Christ and their kinship can be seen at a glance. This fifth book is intellectual in form and merciful in spirit ; it is an intuitive work ; that is, it operates upon that which the mind contains in a reasoning way, for analysis, and for the knowledge of truth. To put the matter in another form, it is the Saviour that enters humanity, in the Spirit, as a living spiritual power and the question raised is the state of the mind of a man, of Israel, or of the world. This is an incarnation ; and, it is a wedding. It is where Mercy is brought into an alliance with Israel, represented as a wife of spiritual whoredoms through idolatries. By this wife there are said to be three children born ; Jezreel a son, the Israel of the ten tribes, as on the eve of captivity. Lo-ruhamah, a daughter, represents the rejection of Israel, and the mercy of God to Judah ; but this mercy will not come through carnal weapons of war. A third child, Lo-ammi, is born ; but he also is rejected and his children will not be the people of God ; neither will the Lord be their God. The inference is, as related to the daughter, that she is, in some sense, to become the mother of the new Israel ; that her seed will be like the sand of the sea ; and that they will become the children of God. This is the framework into which the picture of the Mercy of God to mankind is placed. Ammi and Ruhamah, the people of God, who have obtained mercy, are not to be unmerciful ; they are to plead with their mother, and show her how wicked she has been ; that her way-

wardness is unreasonable ; that she is following after pleasures that can never satisfy, and that in her ignorance she is despising the merciful husband who gives her every blessing. She is to be allured back to her husband by the way of the wilderness ; there she will find vineyards and a door of hope ; and there she will come to herself, become young again and be cleansed from her evil ways. Her Saviour will be her husband, Ishi ; and not her Lord, Baali. What follows in that day is very remarkable it is a covenant of love, peace and safety ; the abolition of war, and a faithful betrothal in love and mercy. It is the Heavens and Earth talking with each other ; the earth bearing and yielding corn, wine and oil in plenty ; it is mercy everywhere, and all the people praising the God of Mercy. There is another vision of the mercy of the Lord and it takes this form : the Saviour is called to love another woman, loved of her friend, an adulteress ; but the love has in it the spirit of traffick ; so much money and barley ; and conditions of faithfulness that must not be broken. She must be true to him and he will be true to her. The interpretation being that this Israel is to be for a long period without king, prince, or sacrifice ; but at the end of the days there will be the return to the Lord, to David the King, and, in the latter days, the fear of God, and his goodness and mercy, will be known by Israel. Chapters IV. to the end may be conceived as dealing with the history of Israel and of Judah. Then there is a change, Ephraim is placed in the front, Israel is secondary, and Judah is brought in as correlated with Ephraim. The subjects are in this order : 1. The great controversy betwixt God and His people because he does not find in them love of truth, mercy and knowledge. 2. Judgments upon the priests and the king, the ruler. 3. The departure of the Lord until there is repentance. 4. The unhappy state of Ephraim and the appeal to the world powers. 5. The apostasy of Ephraim and Judah. 6. The wickedness of Ephraim and the punishment. 7. This Saviour is not a new one he is to be identified with the Redeemer from Egypt, and, emphatically, there is no other Saviour. 8. The sorrows of a travailing woman shall come upon Ephraim ; this is as the place of the breaking forth of children that will live. It is where the Saviour ransoms from the grave, redeems from death, and destroys death and the grave. All this is written for those who seek to be wise and try to understand the ways of God and His Wisdom. His ways are right, the just shall walk in them safely ; but transgressors will fail and fall

because they do not understand the Grace, Mercy, and Love of God.

JOEL.—This is the prophetic revelation of the great truth that the Lord is God ; or, the converse truth, God is the Lord. The message comes through Joel, the prophet ; and it comes within the moral realm of manhood ; and of the nation of Israel in its corporate existence. Reflection upon the previous Books will make this plain ; but the prophetic visions require to be seen in the prophetic spirit, to apprehend what they mean. Isaiah has become the salvation of Jehovah to mankind, to the whole earth. Jeremiah is the individual man, and nation of Israel, the Israel of God, the Saved in Christ. Ezekiel is the Spirit of Christ, the Strength, Wisdom, and Grace of God as operative in the world until there is revealed to men the Temple, City of God, and the Redeemed Inheritance. Daniel expresses what this Kingdom of Grace does, and endures, throughout history, until the manifestation of the Kingdom of Messiah in truth and righteousness. Hosea, as suggested, is a very complex, allegorical, intellectual problem, requiring careful study. It co-exists with the previous books ; but the nature of the revelation is such that it requires to be expressed in allegory to cover the relationship that exists between the Lord the Saviour, and the redeemed. What has to be remembered in the study of such a work is that it has to be applicable to one soul, to a community, as a family or society, to a nation, to nations, and to all mankind. It is the Mercy and Love of God to the fallen, the adulteress, the idolatrous, and how the Saviour saves those that are unworthy of His gracious love. With these thoughts in view it is not difficult to receive and grasp the thought that this Saviour and Lord is God ; and, because he is God, therefore He is Lord. 1. The saved are called to hear, to remember the past ; to rehearse to the children what has been heard, and to put conscience and judgment into action on account of the judgments of God in the earth. 2. There is the call to consider as signs, the present, the ominous future, the darkness, fire, war, earthquakes and judgments that threaten the land. 3. There is a call to repentance, to return to God ; with the hope that He will turn again to His people and bring blessing. 4. A call to fasting and prayer, to faithfulness, so that the reproach of the heathen may be taken away, who say, "Where is their God ?" 5. The Lord is jealous for His Inheritance and pities His people so He will *answer* their cry and save and bless. 6. He will do great things

for man and beast for pastures and fruit-trees. Zion will rejoice ; the rains will come in their season and there will be plenty of corn, oil, and wine. 7. His Spirit will be poured out upon all flesh ; there will be salvation, a great deliverance. 8. There will be Restoration ; a great conflict ; manifold blessings ; the overthrow of Egypt and Edom, the world powers ; and the Lord will dwell in Zion.

AMOS.—This prophet appears as the bearer of burdens. 1. It is as a herdman, a shepherd, a gatherer of fruit, a labourer in the field, that he appears upon the scene ; and in this attitude he utters judgments upon Damascus, Gaza, Tyre, Ammon, Moab, Judah and Israel. 2. Special attention is called to Judah and Israel because they had been privileged above all other nations in the redemption from Egypt ; in the Desert guidance ; and in the overthrow of the Amorites. Israel ought to have been a nation of prophets and priests, saviours for the world ; but the Saviour was in the midst like an overburdened cart laden with sheaves. 3. Israel, of all the nations, knew that this was not right, therefore punishment was inevitable. If Israel will not seek to love and obey the Saviour, then how can they walk together as friends ? 4. The dealings of the Saviour with Israel have not been unreasonable ; He has revealed, through His prophets, His secret thoughts and purposes of Grace. 5. The remedy for the future is to seek the Lord and live, and to avoid idolatry. This Saviour is the Lord that directs the Pleiades and Orion in their paths in the heavens ; that turneth the shadow of death into the morning ; that brings the waters from the sea and pours them out upon the earth. Men are to seek good and not evil, then they will live, and the Lord will be with them according to His promise. 6. The kindness of the Lord is known by answers to prayer ; and in the sign of the plumb-line there may be perceived justice and judgment upon the sanctuaries of Israel. 7. What is the spirit of the official priests as related to their Lord and Saviour ? This can be seen in the visit of Amos to Bethel, and the words of the prophet to Amaziah. When the wealthy study how to increase their riches, and become oppressors of the poor, then the results will be fear and trembling, the sun as going down at noonday, darkness, mourning, famine for bread and thirst for water, and men wandering unhappy, seeking for what they ought to find in their own souls. 8. The end will be the restoration of the tabernacle of David ; the possession of the remnant of Edom ; the return from the long captivity.

the rebuilding of waste cities, the planting of vineyards, with blessing and plenty ; and the Inheritance given by the Lord will be possessed.

OBADIAH.—This is the vision of the servant of the Lord. The thoughts are turned towards Edom, Esau, or Adam ; to the outward and visible pride and glory of mankind. Edom is seen as regnant and priding himself in his strong places, as invincible and indestructible ; as self-glorying and self-asserting. In some way the spirit of wisdom is withdrawn and the strength is gone. The reason is to be found in the history of Esau as related to Jacob ; and to Edom as related to Israel in the desert journey. To Zion there comes the day of deliverance from her enemies ; the overthrow of Edom in the world ; and the kingdoms of this world become the kingdom of Messiah. This servant of the Lord, as Obadiah, the Man, is the Lord Christ, the Servant in Grace through all the ages ; as working by His Spirit for the salvation of mankind and for bringing to men the kingdom of God in its spiritual fulness ; but it is well to remember here that unconsciously, and even unwillingly, Esau and Edom have been servants as men and as nations. Their conceptions as to the Inheritance and Birthright have been made to serve as ideals ; they thought they were the lords possessing the heritage, when, as matter of fact, they were being used as tools, as the servants of Grace in that Divine Purpose which includes within its borders the Heavens and the Earth ; all that Man is or can become.

SECOND SERIES OF PROPHETS.

JONAH.—This writing, or sign, or story, or whatever it may be, is one that men may not accept as literal truth ; it startles thinkers, thus the questions arise : What can the story mean ? How is it to be interpreted ? What is the stand-point at which it can be rightly seen ? What is the message it would convey to men, if they were spiritual thinkers and could understand what it has to teach ? 1. The conceptions take this form : Israel is the possessor of the message of Divine Mercy and Grace, meant for all nations, and Nineveh represents the great world of that age as in danger of the Divine judgments. The period of forty days is significant as representing an age, as found in many places in the Bible. 2. The fact is that Israel failed in this mission of bringing salvation and blessing to mankind. 3. The Ship, the Storm and the incidents in the story point out that disobedience was followed by a storm that threatened to destroy

Israel. 4. The prayer of Jonah is that of Israel, or of a Soul in its unhappy condition, as outcast, in the depths of a sea of troubles, with the spirit barred in as by rugged mountains. Yet life is there ; it rises above the pit of corruption ; and, it is the Lord God that has worked this miracle of bringing life out of death. This is as death and the grave ; this is where the soul feels as if it were lost ; when suddenly, memory awakes, the Lord lives, the Lord is gracious, He will hear prayer. In this reflection upon the past, the remark is made about the folly of believing lying vanities ; that those who do so forsake the source of Mercy. Because the soul is living, therefore, it is right to sacrifice, to give thanks and to pay vows ; assuredly, Salvation is the work of God's Spirit. 5. The message and the messenger remain correlated ; the Gospel of Mercy and of judgment must be taken to Nineveh, the Purpose of God in Grace cannot fail. There is obedience, but it is reluctant, and Jonah's gospel is more that of doom than of salvation. 6. Yet Nineveh is repentant, and the people are saved from judgments by the Grace and Mercy of God. 7. What then ; was not Jonah glad because God is merciful ? Poor Jonah ! he was displeased ; he knew the mercy of God and His kindness to Israel ; but kindness and forgiveness to the heathen—to make them partakers of the Divine privileges, upon the one condition of Faith, followed by repentance—this was intolerable, and he would sooner die than live and witness this exhibition of the Mercy of God. Alas ! how many Jonahs of this stamp have there been among Jews and Christians ! Has it not too often been the same conception ; Mercy for us, the privileged, and for our children ; but, no mercy for our enemies ? Men blame Jonah and his petty selfishness ; but they do not understand that every ism, sitting under its own gourd, sheltered from the fierce heat of judgment, is like a Jonah. They are safe and have shelter and protection. All these gourds spring up in the night and soon perish. Viewed thus the story of Jonah cuts very deep into the realities of life ; the contrast of the selfish mortal so ignorant and full of prejudice, and the Lord God so merciful, pitiful, and gracious, requires no comment. There have been men who have amused themselves, and their friends, by making remarks on this story ; before doing so they might have tried to conceive the greatness of the privileges they possess ; their own likeness to Jonah in his ignorance ; their immense debt to God for grace and mercy ; and, that most valuable testimony to the love and

kindness of God for all His creatures, as revealed in this story.

MICAH.—The sign here is the thought that in this book there is to be found one that is humble, and, in his humility like God. The impressions that remain after reading the book of Jonah are these ; the abundant Grace and Mercy of God to mankind ; the unthankfulness and ingratitude of men ; the marvellous work of the Spirit of God ; and, that the purpose of Grace in Christ is the event of importance in history ; therefore, all powers, consciously or unconsciously, willingly or unwillingly, are in reality subject to Grace, though they may not recognise Christ's supremacy. It is certainly not easy to prove that this is true as matter of fact ; and, yet, this is the very truth that is being made more and more clear to thoughtful men. The Apostle Paul takes hold of the same thought, from a different standpoint, when he writes, " All things work together for good for them that love God ; for those who are the called according to His purpose." Evil is still evil, but it is as evil limited by Grace ; and Grace will so operate in the spiritual world that evil, like darkness, will flee away ashamed and powerless, when Christ as Sun of Righteousness appears in His glory. Evil is permitted, ignorance is tolerated, and selfishness and self-assertion are allowed to put out their strength to the utmost. Light and law reign even in the darkness of nature and in the darkened minds of men. This evil is as Nihilism, it may be permitted in certain realms, and under certain conditions, to bring about disorganisation, degradation and demoralisation ; but, even during these processes, the living, the ethereal, the electro-magnetic influences of Grace are operative, making null all the powers of evil. It is this vision that begins to take definite shape in the book of Jonah ; evil is as nothing compared with the Divine Pity, Grace, Mercy and Love ; it is permitted for a brief day ; it is as a passing cloud, but Grace and Love are Eternal. The King's Sceptre is Grace ; and Grace will reign until the powers of evil, ashamed of their folly, disappear. Law is a great word when used by men wisely, but as yet they do not know how deep it goes ; it is full of blessing, as Divine Law ; but, when perverted, controverted, then the name it is known by is cursing. Grace means Christ stepping into the realm of fallen humanity, as Saviour, to neutralise the state of cursing ; and Grace, as regnant Law, takes the stings out of the curses and changes them back again to blessings. 1. This is the conception in Micah, of the One like

God; He comes forth from His Temple in the Heavens, and when He appears the mountains of evil are molten; they become like wax or water; they cannot stand in the light and heat of His presence. 2. The remedy for evil-doing is not to permit it to go unpunished; but, to cast it into the furnace of affliction, as in the Captivity. 3. Sinful men devise iniquity, covet fields, and take them by violence; the reply of Grace to this is the yoke, the curb, the bending the stiff necks, spoiling, dividing, misery, and the march through the gate to captivity; but the seer sees in the midst the King, the Lord of Grace. In all afflictions He is afflicted; in the fiery furnace He is with them that suffer; and because He lives they live also. 4. Where are the princes of Israel, have they no knowledge, no judgment? What is this condition into which the people have fallen, when there is no vision and no divination? How is it that the prophets are in the dark, the seers ashamed, and there is no answer from God? Is it that there is no Grace and strength in Christ? When the rulers abhor judgment, pervert equity, build up their cities with blood, then what can men expect but that their Zions shall be ploughed up, turned into heaps and destroyed? 5. These are the results that flow from the evil works of men; but Grace has a Divine Purpose, thus, in the set time, the House of the Lord shall be established on the earth; men shall flow into it; the Nations will seek for God, the God of Grace; they will walk in His ways and obey His laws; then the horrors of war will pass away for ever and men shall sit under their own vines and fig trees in their own homes. 6. This is a Vision of Shame; the Judge of Israel is in the midst, and men smite Him with a rod upon the cheek. It is out of Bethlehem that the Ruler of Israel will come; even that King of Grace whose goings forth have been from the days of eternity. 7. The visions revealed are for many days; but the way of life has been made plain; it is to do justly, to love mercy and to walk humbly with God. 8. "Rejoice not against me, O mine enemy; when I fall I shall arise;" "When I sit in darkness the Lord shall be a light unto me." "Who is a God like unto Thee that pardoneth iniquity?"

NAHUM.—The Guide is the Holy Spirit, waiting, ever waiting patiently for men, trying to teach them what these prophetic utterances mean. It is Christ and His Spirit that are the true Workers; the prophets are signs, and it is as signs they are to be studied. Jonah, as interpreted by Christ, is a sign of mercy and of disobedience; of death and resurrection to life; and of the

Mission of the Spirit from Pentecost onward throughout history. Micah reveals the One like Jehovah ; the Judge of Israel, and the Son and Lord of David, the King. Nahum represents the Guide and Comforter ; instinctively the thoughts turn to the Spirit of Christ, wondering what He can have to do with this burden of Nineveh ? The thoughts are guided in this direction, not merely that judgments may fall upon this power that represents earthly glory ; but, what is of greater importance, that the mighty Spirit of Christ is here entering upon the terrible spiritual struggle of the ages ; for, who has fought this fight, borne this terrible burden, saved and redeemed this humanity, represented by Nineveh, but the Holy Spirit, the Guide and Comforter ?

HABAKKUK.—The prophet bearing this name is perceived to stand as a sign ; then what is seen is the vision of the Wrestler, the Embracer, the Mighty Spirit, at work in a man, a nation, in all nations. The vision is there, the lost soul, the lost nation, the lost world. It is the Spirit of Christ that must be on the watch tower continually ; it is the Spirit that wrestles, prays and helps men in their infirmities ; it is the Spirit that ministers faith, hope, patience and love ; and no matter what the external circumstances may be, it is the Spirit that grips the man in the darkness, and the man clings to the Spirit and to Christ. This is living faith ; but the living power revealed here is the operations of the blessed Spirit of Christ.

ZEPHANIAH.—Taken as a sign, the conception of the meaning of this book is that the Lord is going to deal with something that is as yet secret and hidden from men. The Lord is in the midst, and what He sees is a people that have been faithless idolaters, worshipping anything, and everything, except God. There is Divine dignity in the words, "Hold thy peace at the presence of the Lord God, for the day of the Lord is at hand ; for the Lord hath prepared a sacrifice, He hath bid His guests." The interpretation, as freely rendered, meaning that the time for all intellectual prating is at an end ; and that intellectualism, as known to men, is idolatry. Men would find out all secrets, discover the deepest things in God ; but, what they have made known to men is their own shame and nakedness ; and their inability to apprehend the meaning of the mysteries of God in Christ. The words are keen and they cut to the quick, with apparent fierceness, those who have reproached the people of God and magnified themselves ; and it is specially Moab and Ammon, the incestuous children of Lot, that have done this thing.

The issue is not to be confusion of tongues but a pure language ; one that all men will understand, in which they will call upon the Name of the Lord, and serve Him with one heart. The end is very remarkable ; there is singing shouting, and rejoicing ; the evil day is gone, the enemy cast out, and the King is in the midst, mighty to save. But this is even more wonderful, the Lord, the Saviour, the Sorrowful One, is in the midst rejoicing with great joy ; resting in His love, joying and singing in the midst of the redeemed ; for they are become a name, and a praise to Him among all the peoples of the earth.

HAGGAI.—In Zephaniah there is the revealing of the mystery of Grace in Christ ; and men are invited to the sacrifice, and to the feast of good things. The Light shines and truth is known, and all this is the fitting preparation for the feast provided in Haggai. In other words Haggai, Zerubbabel, and Joshua are eclipsed, and it is the Lord of Samuel, the Prophet, Judge, and Priest, that appears in His Palace and Temple on the Earth. It is the Lord in the midst shaking heavens and earth, sea and land, because, as the Desire of all nations, He is going to fill the earth with His glory. Now can be seen in what sense this Temple of Christ is going to be so glorious. When He enters and sits down, then the earth shall receive the blessing of peace. Thus it must be ; He is coming to shake the Heavens and the Earth ; to overthrow all earthly kingdoms ; to set up the Kingdom of God among men ; and this King, the Lord Christ, the Man born into this world, is the very Man who is as the Signet of the Living God.

ZECHARIAH.—With this prophet there is involved the thought of memory ; of God remembering His people ; and of men remembering the Grace, Mercy, Truth, Righteousness and Love of God. 1. There is a touching appeal to think upon, to consider—the past. Where are the fathers, and the prophets ? Do they live for ever ? They appear and pass away ; but the Word of God, and His faithfulness to His promises of Grace, these abide for ever. 2. The effects of evil are not difficult to understand ; they have always a disintegrating, scattering effect. 3. The work of the Spirit of Christ is that of measuring all things in the light of Grace ; therefore, the Jerusalem that is above the earthly one is a very great city ; and the Lord is to it as a wall of fire for defence round about, and as the glory in the midst. 4. In a soul, a nation, or in the world, there may be seen three personifications ; these are the Angel of the Lord, Satan as the adversary, and a

poor creature that thinks he is a priest, but is not, because he is clothed with filthy, earthly garments. Within the soul, temple, Jerusalem, the world, there is a conflict as to who will possess this poor creature, compared to a brand, plucked out of the fire. Satan claims him; but the Lord, in his Grace, removes the filthy garments, makes him clean, gives him new clothes and sets a mitre upon his head; and this is the way the man is sanctified and privileged to enter the Temple of God. 5. The Saviour has saved the sinner; but he has been in a kind of sleep; he does not understand all that this means; but being awake and looking round he discovers that he is in the Temple of God, and before his eyes there is the candlestick that gives to men the Light of Truth; and beside the candlestick two olive trees that supply the oil to the seven lamps. What is the meaning of these symbols? They represent the Spirit of Christ in His Grace and Mercy. It is by the Spirit that the Temple of God is raised from foundation stone to head stone; and the whole building from beginning to end has been carried on under the angelic shoutings of Grace, Grace! But what are these seven Lamps? They are as the eyes of the Spirit that are omniscient throughout the earth; and the olive branches are God's anointed ones that bring to men the blessings of Grace and Truth. 6. What do the flying roll with its curses, and the ephah measure with wickedness, represent? The powers of evil as established in the land of Shinar, in the city of Babylon. The ephah means limitation to a definite measure, for evil; confusion is the result in soul, temple, city, nation, or in the whole earth. 7. Joshua, Tobijah, and all who aspire to wear mitres, let them here stand aside, and remove their mitres and crowns from their heads; the Priest-King, Lord of Grace, is in the midst, therefore let all the honour, praise and glory be given to Him alone. He is worthy; as for the servants, How can they forget the filthy garments, the conflict with Satan, and that snatching from the fire as of charred brands? Not unto us, not unto us, but unto Thy Name be all the glory. Thou alone hast built the Temple, let all the glory be Thine; and let there be peace among Thy servants in Thy House. 8. What about forms of worship, fasting, and all kinds of religiosity? As forms they are vain and useless; indeed, they may become a curse and not the means of blessing; they may engender strife, hatred, and self-assertion of a most hateful, debasing, idolatrous kind. Not religiosity, but Grace, justice, mercy, compassion and kindness, because these are well pleasing

to God and good for men. 9. What, then, was the object of the Captivity? The thought takes this form: The gracious love of God in Christ is like a great emotion, a passion, without the shadow or taint of sin; that is to say, God's love in Grace cannot bear, tolerate, sin in men; love must be true love, not simulation, not idolatrous, not that of an adulteress. This is the horrible form of religion found in earthly empires, and in ritualistic ceremonies, as religious forms, when the outward and the visible is adored and the spirit of religion is forgotten. What can God do with this kind of false, proud, imperious, vain, self-conceited, self-asserting creature of earth, bedecked in earthly forms, but permit the rough hands of men to tear the so-called robes to pieces, so that the impenitent may feel the consequences of their folly; and all this is necessary, for good, for gracious ends, so that there may be spiritual restoration to truth and righteousness. 10. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass." "And I said unto them, If ye think good give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them." "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." "What are these wounds in thine hands? Those with which I was wounded in the house of my friends." 11. "Behold the day of the Lord cometh, and thyspoil shall be divided in the midst of thee." "And it shall be in that day that living waters shall go out from Jerusalem." 12. "And the Lord shall be King over all the earth; in that day there shall be one Lord and His Name one." "And in that day there shall be no more the Canaanite in the House of the Lord of Hosts."

MALACHI.—This series of prophets opens with the messenger to Nineveh carrying the message of repentance and peace. This prophet has a special message for Judah, and ends by urging the nation to watch for the coming of the messenger, the forerunner, that would bring the news of the coming of the King, as the Sun of Righteousness, bringing healing to His people. This is as one of the days of judgment. Edom and Israel had both been burdens to the Lord; it was Israel that had been chosen and Edom rejected. The doom of Edom had come; but unto Israel there is to be given another day of grace, as the means of blessing for the world. This is the day of mercy for Judah; the day of

expectation and of judging ; judgment will follow mercy if the day of grace is not wisely used ; if not reconciliation and peace, then the result may be cursing and not blessing.

THE NEW TESTAMENT. THE GOSPELS.

The order found in the four series in Genesis have been referred to as indicating the method upon which the Bible is constructed. Genesis is the Seed of the Book, and in it there is to be found all that arises in due order in history. The four series in Mosaism : Joshua, the Land and Commonwealth ; the kings and the Kingdom ; and the downfall of the Kingdom and the Captivity, make known the living tree and its branches as an outward visible order. The Genesis series deal with a period that is largely prehistoric ; they bring the patriarchal age to an end in the apparent disorganisation of Israel in Egypt. The nation series end with the nation of Israel in captivity in the East, and nation and kingdom apparently destroyed. These eight series give this impression of the history of Grace, that they have been pre-arranged and carried out by the Spirit of Christ in Grace, in realms men did not understand ; and that the Spirit so over-ruled the events of history that men were permitted to work out what they conceived to be a visible Kingdom of God on the earth. Suggestions have been made showing that men appeared to frustrate the purpose of Grace by their works ; but a deeper insight into all the facts reveal the truth that what took place was educative, for spiritual training ; and, in man's fallen condition, the means for teaching truth, revealing righteousness and judgment, and for setting up a form of a Kingdom of Grace that would be, in a sense, like the true Kingdom of Grace in the world. It is in Abraham and in the fourth series in Genesis that the realm of Grace is in prophetic form extended. Men are called to stand beside Abraham, to look down through the centuries with the eyes of faith, and to discern that even as Abraham was the issue in the series of the Heavens and the Earth, so he becomes a new beginning, in a new series ; and, as stated in the Gospel of John, Abraham saw Christ, and seeing Him rejoiced and was glad in the salvation that was being revealed.

The thought may now be suggested that the series in Genesis, from Abraham to Joseph, have a peculiar interest ; they are the generations of Ishmael and Isaac, Esau and Jacob ; it is in the generations of Jacob that Joseph appears as a lad ; that the

story of Judah is told ; and then the realm of history is removed to Egypt, to Joseph as a servant and as the ruler over Egypt. The generations of Jacob are what arises out of the nation and kingdom ; the nation and kingdom being the generations of Ishmael, and of Isaac as explained. The conception, therefore, that arises as to Genesis is that the story of Joseph, the lad in the father's home, is a genetic sketch, a seed of what is revealed in the series of prophets, Isaiah to Obadiah. He had the dreams of service and of rule ; they had the great visions which reveal in ample details, what is being fulfilled in the earth. There is that significant break, the interpolation that brings in Judah and his unhappy family life ; this may be conceived to be an outline of the kingdom of Judah, and of the Jews after the Captivity until the Coming of Christ ; and, after His Resurrection, the kingdom of Judah, of the Jews, was swept away by the destruction of Jerusalem by the Romans. It is only necessary here to suggest the lines of analogy ; Judah is the royal tribe, the wife of Judah is the Canaanitish spirit of the kingdom ; Er and Onan are the kingdoms ; Shelah the kingdom of the Restoration, and the twin sons of Tamar by Judah bring the Kingdom to an end in Jews and Christians, as they have existed separately from the days of the Apostles until now.

It is here that the story of Joseph may be conceived as being renewed ; he foreshadows Christ in the succession of generations from Abraham to the coming of Christ and His Ascension, as the regnant King of Grace. In this study where the problem is not details of the method of Christ, but the outlines of the order of development in the light of Divine Wisdom, it is not necessary to study the Gospels and to show by details the harmony that exists in the structure of each Gospel ; that is scientific work as dealing with details and classification ; here the problem is this : Do the Gospels respond to the order of wisdom in the Spirit, as indicated in philosophy, and as explained in the Old Testament ?

THE GOSPEL OF MATTHEW is the link between the Old and New Testaments. There is the history of development in the generations from Abraham to David, from David to the Captivity, and from the Captivity to Christ. This Gospel by one continuous history links Abraham with Christ. The Gospels, it has to be remembered, are the records of the life of the humiliation of Christ ; that is when, as the Divine Servant, He enters humanity in the flesh and becomes subject to the conditions under which men live. It is not necessary to think upon Jesus as exactly like Joseph, a

slave and in a prison ; these are variations in the earthly lots of men ; yet, is it not true that in the human body He was as if in a prison, and, as a child of the human race, was He not in bondage ? The fact to remember about Christ is that under such earthly relations he was free as a spiritual Son, because His Spirit was not subject to earthly fallen conditions. The Light of Life in Abraham flashed forth in great glory in Christ ; the Desire of all Nations, as perfect manhood, had come into this world in the moral atmosphere and in the realm of Grace, as the Divine environment ; and wise men had come to worship Him. What is expected from Christ in this Gospel is that He become one with the Jews, His brethren, in their history and generations, and this is done by the baptism in the Jordan. He is the Son of Abraham, and of David, a Man ; He also was tempted, but He did not sin. His mission of Grace, or Kingdom, was instituted by the call of disciples ; and the principles of His Kingdom, as laws of Grace, were made known to men in the Sermon on the Mount. It is particularly His Mission of mercy, healing, blessing, and sympathy that is emphasised in this Gospel ; and this conception of forgiving and of healing as the way of salvation, redemption and restoration, is of great importance. It is the very Spirit in the Kingdom, and without this Spirit it has no Christlike life. This conception of what the Kingdom of Grace is in Spirit is a new revelation ; thus the conflict in spirit between the Pharisees and Christ. It is this spirit that raises the deepest feelings in the hearts of men ; the reply of Herod to it is the death of the Baptist, and the wish of the rulers in Judæa to put Christ to death. It is this spirit that transcends all the earthly conceptions of State and Church, Edom and Israel ; it is the cause of transfiguration and blessing, but it can only be understood by the childlike spirit, that is willing to sit at Christ's feet. It is in this spirit that the problems of the experiences of life are to be studied, it being remembered that these are all parables of the Kingdom of Grace and that they all require to be transfigured that they may be understood. Jerusalem is the City of the King, and the Temple is His house on earth ; but what if the City is governed by evil men and the Temple polluted by selfish money-changers, serving for what they can get, then how are such men to know their King when He appears in His Temple ; and what if they reject Him as Lord and put Him to death ? The reply is the Resurrection, the Gospel Commission to all nations, and the Ascension of the King into His glory.

THE GOSPEL OF MARK.—In this Gospel the change of the attitude of thought is from the particular nation, to the man, the individual soul. Is Christ the ideal Man, the type of moral manhood, and specially the Lord of Grace and Sacrifice ? If any poor sinner wishes to find an ideal example of one who can be trusted and loved ; one who will inspire him with faith, give him a hope of which there is no need to be ashamed, then Christ is that Man ; and there never has been, and never can be, another man like Him. He is a Brother baptized into the same conditions ; tempted like other men ; yet he calls disciples to teach them ; heals the evils that cling to body and soul ; and cleanses away the leprosy that is in the blood. He forgives sins and gives power to walk in the way of the Christlike life. He is a true friend, and it is a continual feast to have Him near ; and when the soul is sore, and full of sorrow, then He does not spurn the penitent, but is pleased when His feet are washed by the tears of repentance, and soothed with the ointment of gratitude and thankfulness. Who would not wish to sit at His feet as He utters His parables of Grace ? Can men and women ever forget what He has been to them in the sad dark hours of death, when the Saviour entered the home and His tender voice was heard saying, "The damsel is not dead but sleepeth." Then there is the sore that will not heal, the issue of blood that cannot be stopped. What a hope it is to cherish to be able to touch the hem of His garments and to find sores healed and troubles gone. He is the Saviour indeed, the best Friend ; and all this and more, much more has He been to His friends everywhere all through this time of sojourning in our midst, in Person, and by the Spirit, all through the ages. What seems strange is that His own people, by Nature and by Grace, have rejected Him ; they persecuted and put Him to death ; they have done the same to His followers, yet they live and multiply. He is ever on the outlook for poor humble souls that need His help ; and those who would be grateful for crumbs have their souls filled with dainties. Is there any blindness more difficult to cure than mental blindness ? The Lord of healing understands all this as no other man can do. Some can be healed straightway ; others require anointing of the eyes and are sent to wash them ; and some require to be led away where they can only see Nature, the great trees, and to get the touch that electrifies and puts the soul right, so that Christ's face and voice are recognised. Who is this wonderful Jesus ? Is it not strange that He should require to ask men if they know who He is ? He has to awaken them as

if they were half asleep, to try to get them to think. Thou art the Christ. Who then is Christ? The King of Israel, the One who is going to conquer Rome, set up His Kingdom in Jerusalem, and go forth with His armies to conquer and govern the world. This is the conception of the carnal disciples; the thought of the papacy; and, to some extent, of Protestant rulers; but to the Lord it means suffering, rejection, death and the Resurrection. Not the Cross but the Crown has been the conception of men, ignorant of this truth, that the Crown of Grace is that of thorns, the throne the cursed Cross; and the sceptre the reed that bends in every direction before the wind; but ever rising again with renewed life aspiring heavenward, so that men might understand the mystery of humility, and the strength of God as it is to be found in a reed. It is the Cross that is the symbol of the throne of Grace; therefore, if any man would follow the Lord of Grace, let him not be ashamed of this symbol; because, if a man will seize the Crown offered to Him on the earth, and be ashamed of the Cross, then the Lord of the Cross will be ashamed of him when He returns in the glory of His Father. To live is to die and to die is to live; this is the great paradox of the Kingdom of Grace. But men have been saying all down the centuries: How can this be true? The question as to the truth, as fact, is not admissible; men, ignorant and inexperienced, are unable to judge this truth. The truth does not depend upon the questioners; and it is not to be limited by the conceptions of men. As they develop in the spiritual life their limitations will extend beyond the sensuous, the psychical, the intellectual, and the moral; they will see the Man, and even while they are gazing upon Him, He is being transfigured; the Divine life is becoming radiant with glory; they see Christ; they are overshadowed with the glory of Heaven and they hear the voice of God, saying, "This is my beloved Son, hear Him." But men will say this is mysticism, not anything true and real. The reply must be: This is true, real and ideal; it is seeing truly that scepticism is vicious. What is the meaning of following Christ? It is, say the disciples, the best seats, the best positions, power, greatness and honour. Not so, is the response of Christ; it is the humble heart of the child, the kindly spirit, the helping hand, the gentle word; it is being purified and kept by grace in the spirit of patience, peace and self-resignation. It is not the right or left hand of Christ in His Kingdom of glory; but the baptism of fire, of persecution, and of the bitter cup that ends in death. It is not lordship, but service; not the ministrations of many, but to

minister, to serve, to follow Christ in this way. It is betrayal, trial, condemnation, suffering and death, but the end is the Life Eternal; it is Heaven, and Heaven is Love, Grace, the Will of God in Jesus Christ our Lord.

THE GOSPEL ACCORDING TO LUKE.—The first Gospel reveals the Kingdom of Grace and of Christ, as revealed in particular details in history. The second Gospel is the revealing of the Ideal, the real individual Man, the Christ. The third Gospel is a vision so great that it is difficult to express limitations in connection with its contents. The first Gospel seems to say: This is how the Father of Grace and Mercy is revealed by the Son; the second how the Son reveals Himself in His Grace as bringing mercies to men; and the third Gospel asks men to think, to consider, what it reveals; because, this is the strange thought, it is, how Christ reveals the Holy Spirit. Usually men think of the Spirit of Truth as revealing Christ, and this truth is very important; but, for a brief space of time, this unique Man is going to tell men something about the thoughts, purposes, and designs of the Spirit, as related to the Kingdom of Grace. The method of the revelation is through human agencies, that is to say God has been pleased to carry out His Divine purpose of Grace for salvation through human channels; and this is a fundamental principle in connection with the Bible and all the works of the Spirit. Luke is one that is studying in the light of truth; he knows all the facts; and the Gospel is sent to a man who loves, and is loved by God. The story begins with Zacharias speaking of God as remembering His people; and Elizabeth telling of God's faithfulness to His Word, or His oath. What men are dealing with is the way the Spirit of God in the past prepared the means of Grace for the coming of the forerunner of Christ; and for the Incarnation of Jesus, the Saviour, the Son of God. What men have to do in the face of such problems is not to take their little measuring rods and declare that they will measure them; but, to believe what has been written about the events, as, in some sense, limiting them, so that they may be brought within the range of human thought. The wonder is not in the stories; nature, and every individual man, could be truly written about in the same way; they also are equally wonderful and miraculous; only, through self-conceit, men are losing the sense of the wonderful; they are getting so earth-bound, so cramped in their thoughts, that they are unable to conceive how foolish they are in trying to limit the thoughts of the Spirit.

of Christ. What men have to do with the stories of Zacharias and Elizabeth, the Angel Gabriel and Mary, Bethlehem and the Manger, the Angels and the Shepherds, Simeon and Anna, is just to sit down and let them sink deep into their souls. This is the way that Christ tells men about the wonderful thoughts of the Spirit, and how they become known. They are stories in the book of Grace for God's children ; they reveal the fact that heaven is not so far away as some people think. The mystic children of the Spirit are just like other children, they believe and they see, or they see and believe, and they are not over much astonished when they are told that angels visit this earth ; and that when Jesus was born in Bethlehem a whole choir of them came and sang to the Shepherds during the night whilst watching their flocks. The fact is that the stories are so true and beautiful that children have no difficulty in believing them ; and, what is quite as true is, that sceptics cannot disprove them ; they only prove their own ignorance, self-conceit, and self-assertion. Wise men will not say that such events take place in the realm of common experience ; but they would never think of saying that they are impossible ; that they understand them ; or, that for a moment they would think of saying that they could limit the Spirit of Grace. The facts to be remembered are that into these stories there is converged all the history of the past in the realms of Nature and of Grace ; and, that it is here Christ comes upon the stage of human life, in the realm of Grace, in that most marvellous, complex, mystery of being, a new-born child. If there are any scientific men, or philosophers, who will assert that they know *all* that is *involved* in the life of a baby, then, as plain matter of fact, they are not worth listening to ; they ought to be hooted off the stage ; they are self-assertors who do not know their own ignorance ; they pose for applause, and only ignorant people would think of offering them the incense of flattery and worship. There are such wonders of Divine power, wisdom, love and grace, summed up in a living new-born infant that it is little wonder a mother's heart instinctively loves and adores what is so wonderful. This statement is made in the face of the marvels of modern science ; because, even in the physical world, where men, by the teaching of the Spirit, have advanced into the mysteries of the dissolution of matter into energy, they find themselves in the realm of ether, electricity, *and magnetism*, and these are the conditions, and the forces, *that underlie* realms of thought of which the wisest scientists

are in profound ignorance. The assertion is not that they are ignorant about the physical world ; it is that these powers may be so subtle in their action, as related to psychology, and other realms of pure scientific knowledge, that as yet they may be said to know almost nothing of this world that is only beginning to be revealed to men. All this about angels, mothers, and babies is of great importance ; it is where humanity begins ; it is where the ideal lives ; it is human life, as a mystery, brought back very near to the Father's heart ; it is light, and life, and love, and sometimes the sword is there also with the piercing and the pain. Where would humanity be without homes, mothers, and little babies ever coming with messages of love, joy, and gladness ; with innocence and happiness in their souls, ever renewing the world as by a blessed resurrection, that is the way to the Life Eternal ? In all this there is not one word against pondering over all these things in the heart, and reasoning about them ; it is that detestable spirit of criticism, of supercilious wisdom, of blind, shameful scepticism, that is warned off this sacred ground ; in fact, this matter is so urgent, so precious, that all such thinkers require to be warned that, if in the future they do not behave as men ought, they will be branded as unfit to live in pure society or to express their thoughts in God's world. They have been tolerated beyond the bounds of reason and of right ; they have brought about such a revolt in the thoughts of men and women against them, that if they are not careful it will burst into a flame of indignation. Even as a mother will suffer death for her baby, or a man die for his wife's honour, so let the home, the mother, the children, the family be revered, kept pure, sacred and bathed in the atmosphere of gracious love. It was to purify the home with all its sacred interests that Christ dwelt in the home at Nazareth ; if men doubt this truth let them compare the family life in Babylon, Greece, Rome, and other lands, as compared with Christian homes, and then no question would arise as to upholding this high ideal everywhere.

When the Spirit of Christ is moving the Heavens and Earth to reveal to men in what way the Kingdom of God lives in the world, then men are invited to think about the faithfulness of God, to remember what He has done in the past, to keep men watching and waiting for the signs of Christ's coming ; to think upon His promises and their fulfilment, and to keep the heart pure, waiting to catch the first ray of light that will pierce the darkness of the night. This is where the true Church of Christ

is to be found ; it is with, and in, the faithful, who are waiting for the redemption of Israel. Augustus, Tiberius, Herod, Pilate, Annas and Caiaphas, may have great names in the world, and think that they are managing God's business in State and Church, with great wisdom, power, glory, prudence and cunning ; they may not know that they are rejected ; that they are mere names ; that what they represent is Edom and the earthly, and not the Kingdom of God. They do not count in this history, except as signposts ; they are of the Adam race ; they live and die and their worshippers record their deeds ; but sanemen begin to wonder what is the use of emperors, kings, popes, prelates and priests, because all their state, pomp, glory, ceremonies and rites are earthly, of no value in the sight of Christ and strongly antipathetic to His Spirit. It is interesting to think in what way the Spirit passes by Augustus, and Caiaphas, when there is a work to be done in the realm of Grace. He calls a John out of the wilderness and gives him the message of repentance, preparation and baptism for those who are waiting and expecting the mercy and love of God. Or the gentle, thoughtful Jesus is called from the carpenter's bench to go forth and hear the new preacher of righteousness ; so that the living thoughts in His own Soul may find expression for the salvation of the world. It was after the Baptism when the Dove descended in the open heavens, that in a special manner the Spirit, as conscious knowledge, lived in His soul ; and that He fully realised His position as the Son of the Highest. This is the meaning of the genealogy of Jesus back through all the generations to Adam and to God. Men desire to get to the very root of problems ; this is how it is done here ; it is back to Adam and to God ; in other words before the moral man existed, Christ, the Ideal Grace, was in God. Was Jesus the Christ in all these generations ; and did it take all these generations to produce Him in the form of Man to be the Saviour of the World ? That is exactly what the record means ; this is the golden thread of the gracious life that lived on through all the ages ; this is the order of the biological development in the realm of Grace ; and it is a very important record for genealogists who wish to trace with great care in what forms Grace has lived through past ages. Being filled with the Spirit, and guided by the Spirit ; that means the Heavens and the heavenly permeating His Soul, there followed the temptation of the Desert. What men require to see in this is not anything with external

forms ; this Son of the Highest has awakened to His destiny as Man and Saviour, and the practical question is this, How is He going to withstand the lusts, or desires of the flesh, of mind and of soul ? What is the record of history contained in the Bible ; and why the failure to establish the Kingdom of God in the earth ? The reply is that men have failed because through lusting and laziness they have preferred to turn stones into bread, rather than work honestly in the fear of God by growing good wheat. that which lives. grows and reproduces what is living. They have attempted to realise universal dominion by subjection to evil powers ; and the fruit has been hatred, jealousy, murder, disorganisation, separation and the Babel of confusion among the nations. They have elevated the temple, angels, priests, magic, ceremonies, above the Word of God ; they have tempted God in their folly ; and thus Churches, Jewish and Christian, are, and have been, the creatures of men, and the tempters of God, and not where the Will of God has been feared, loved and obeyed. Christ, being filled with the Spirit and seeing history in the Spirit, would see in what way temptation, and the repeated falls of men, effectually prevented the realisation of a Kingdom of God upon the earth. The question therefore is this : What is the kingdom within which men are living ; and, in what way will this kingdom bring back to men the Kingdom of God in Truth and Righteousness ? It is permissible thus to think of the personal conscious awakening of Jesus, the Man, to the Spirit consciousness of these truths ; that is to say they follow in psychological order ; and, it is thus the Spirit is revealed in, and by, Christ. This is the time, it may be assumed, when He is fully awakened to the true teaching of the Bible, as the revelation of the realm of Grace and Sacrifice ; and by this means there is that illumination in His Soul that is equivalent to the knowledge of being the Saviour in Grace by Sacrifice. What this means is that in Jesus there was this period of personally realising all that these things mean ; to Him it is as forty days ; to men it is the story of mankind, of Israel, and of Christianity ; and it is only now that there is an awakening to the consciousness of truth, in the Spirit, as men are beginning to comprehend things spiritually by Science. Until men clearly see that Science means the transcendence of knowledge—the transfiguration of the natural into the spiritual—they will not be able to comprehend in what way Science is the revelation of the Spirit, and the Spirit as being

revealed to men. The questions considered here are not the Divinity of Christ ; or, His limitations as a Man ; or, in what way He, of all men, in such an age attained to such knowledge ; or whether such knowledge involved the conscious knowledge of the order of the physical sciences. What men have to consider is that Jesus, the Man, passed through human experiences ; that He in, and by, the Spirit of God, faced these problems that are intellectual, moral and gracious, truly spiritual ; and He saw the scientific spiritual relations of truth as they existed. Further, it has to be remembered that this knowledge, as found in the New Testament, does not come direct from the lips, or pen, of Christ, but through Matthew, Mark, Luke and John, who each, in his own way, tells his own story, according to the knowledge possessed, and by the guidance of the Spirit. Again, in this study it seems to be made plain that the Spirit does not act upon men automatically, or literally, or in any way that they are able to define ; there is an Ideal upon which the Spirit works ; Christ had that Ideal ; and, it is this spiritual Ideal that evangelists, apostles, teachers and humble followers of Christ try to catch in their thoughts and studies of Christ and His Kingdom of Grace. Science means this, the attainment of the knowledge of transcendent truth in its definite relations ; and the Spirit, by discoveries in the physical sciences is assisting men, so that they might perceive that all sciences are truth as transfigured by the Spirit. It is in this sense that Christ, in the Gospels, is perceived through mediums used by the Spirit ; the Ideal, as apart from the Spirit and the mediums, is of no practical use ; the Truth in Grace, as in all other realms, must be analysed, particularised, individualised and generalised ; that is what men require as the means of education. But, this, it must be remembered, is the way from the Ideal to the ideal. How could men be taught in any other way than by the way of the real to the ideal ; and when the ideal and the Ideal meet face to face the recognition will be all that is necessary. This is the conception that must accompany the Gospel of Luke ; it is not details as in the Gospel of Matthew ; it is not personal experience as in Mark ; it is neither outward and physical, nor inward as psychological ; it is general, spiritual, far-reaching in its revelations, and in the results it is meant to accomplish. It is the mission of Salvation to mankind ; healing, deliverance, purification, power for service, true knowledge, increased faith in the life of Grace, suffering, consecration, *sin and forgiveness* ; parables and risk of perishing, madness

and death, life and blessing, the Kingdom of Grace and persecution, transfiguration and earthly trouble, success and rejoicing, pity and patience, prayer and conflict, the mystery of evil and the Kingdom of God. In this Gospel many questions arise that require extensive and careful consideration; the impression grows with the study that it is meant for all men and all kinds of minds. The Spirit of Christ is revealed by Christ in this way: and He is seen to be the living embodiment of the Spirit's method of work. Christ gives expression to the Divine ideals; these come into conflict with the regnant powers in the world; thus signs, reasoning, and parables, are required to teach men in what way they have gone wrong; that they have lost the key that opens the door that leads to truth and wisdom; and, that they are preventing others from entering in. The order in this Gospel is similar to the former two, but manifestly so full and wide from beginning to end that men are led to conclude that it is the Gospel of Grace for mankind. It begins with Herod as representing Edom, and Zecharias as representing Israel, and ends with the manifestation of Grace and Sacrifice in all that Christ suffered as the Saviour of mankind. The stories as bearing upon the Resurrection, the forty days, and the Ascension from near Bethany are given in greater fulness in this Gospel; and the end is that of the life of worship and of joy in praising and blessing God.

THE GOSPEL ACCORDING TO JOHN.—The first Gospel sums up all the past of history in Christ. History converges upon Him in Abraham and David, and the Spirit reveals the Kingdom of Grace as established by Christ in the Land of Promise. In the light of the prophets men ought to have been prepared for this revelation, and in what way the Kingdom of Israel was to become the Kingdom of Messiah to the whole world. With this line of study Christians are familiar, thus they ought not to have any difficulty in understanding this line of thought. The second Gospel may be said to be the New Testament form of the Book of Leviticus, dealing with similar themes in another way, at a different stage of development. The true High Priest is in the midst, healing, cleansing, blessing, saving, teaching and offering up for men the One Sacrifice for sin; what has availed, does avail and will ever avail for sinners. It is the Spirit by Christ that reveals all these truths; and the Spirit is required for inward illumination so that they may be understood. The third Gospel reveals the Spirit by Christ; that is, in what way the Spirit plans,

designs, and carries out the Divine purpose of Grace. The first Gospel reveals the Father of Grace in the fulfilment of the promises given to Abraham ; the second Gospel reveals the Son, the High Priest, the Saviour ; the third Gospel takes in such a sweep of history that instinctively the thought arises, this is the Holy Spirit in and by Christ revealing the Divine thoughts and purposes in Grace for the Salvation of mankind ; the fourth Gospel is not the revelation of Law and Kingdom, Priest and Heir, Saviour and Salvation for mankind to the ends of the earth ; it is Heaven, Christ in possession as Light, Life, and Love, and receiving the pilgrims into their Promised Land of rest and peace. What men are called upon to study here is the work of the Spirit revealed in Christ, where He is seen to be above earthly conditions and where He is spiritually conscious of His Divine origin. Men do not seem to have found out the way of truly expressing their thoughts as related to this strange world. Mystics have tried to do so, but their language is not pure ; it has a peculiar flavour that differs from that of the fourth Gospel. Their difficulty, it may be suggested, lies here ; they do not study historically, by method and order ; they find the pipe through which the living water of the Spirit flows ; they drink freely and the results differ according to the peculiarities of the thinkers. The Spirit is in them ; they are influenced by the Spirit ; and what they think, say or do, contains a revelation from the Spirit through them. All this is quite consistent with the freedom of the Spirit, and of the free spirit in men. The realm is one where eclectic freedom is important, and it would be very foolish for such thinkers, under such conditions, to think of themselves as infallible receivers and transmitters of divine truth. It is not necessary to wrangle about the amount or kind of inspiration possessed by such mystical thinkers ; every man is free to consider all such mystical conceptions and to receive or reject them as they please. But if this is so with mystics, and with other thinkers, with a pope, a council, or a Church, then why not reason in the same way about the Gospels, or about the Bible ? Is not this what has been done ? It has already been affirmed that the Gospels are not from the lips or pen of Christ ; that His Spirit works through fallible evangelists ; and yet the Truth is in the Ideal ; the Spirit of Truth works by the Ideal ; men are left free to find their ideal ; and when they have found it they will say that it is Christ-like ; it is Divine ; it is order, law, Science. *It will be observed that all this reasoning is groping after the Ideal*

that is to be authoritative ; this is the weakness of flesh and spirit ; men crave after supports, an infallible Church, a pope, a Bible, or the Spirit ; they are all in their turn rejected, and here, by this Gospel, there is this strange expectation that it may throw some light on this subject. Why should such an expectation arise ? It may be that it is because in some way or other men think that they get nearer to the Heart and Spirit of Christ in this Gospel than in any other part of the Bible. In the Gospel of Matthew the particular historical facts as to the King and the Kingdom are revealed. In the Gospel of Mark the King becomes the High Priest of humanity, afflicted in all their afflictions, their Redeemer from evil. In the Gospel of Luke, the Saviour is in the Spirit, and the Spirit is in the Saviour, and what this means is that the plans, purposes, and designs of the Spirit, as revealing the Way of Salvation, is being made manifest before men. It is strange that men have sought for Christ in His Kingdom, in His Temple, in His Church and world, and they return saying they cannot find Him. What the Spirit seems to suggest is this, they have not gone far enough, and they have not searched near enough for His presence ; if it is *the* Ideal they desire, He is in Heaven ; if it is the ideal, then heaven must be within the souls of men before there is the conscious realisation of His presence. Strange as this may seem it is a very old truth as expressed by the prophet Isaiah, " I dwell in the High and Holy Place, and in him who is of a humble and contrite spirit." The Heaven of God is the universe, and the Kingdom of Heaven is within men. God is the One and He is the Many ; the many are thoughts, ideas, order, laws ; and all laws converge into the one Being. Science is the many as order and laws ; and Divine Wisdom is the One, the synthesis of all laws into Reality, God. If all this is true, then men will ask in vain for any authority upon which to rest permanently on the way between God, the Ideal, and Law, or Science, as the ideal in man. These are the permanent, the abiding, and these alone can prove satisfactory. It is with the light of this truth radiating, or being reflected, from the Gospel of John, as the Work of the Spirit by Christ, that there is a special revelation given to men ; the ideals and universals are God, the Word, Light, Life, Love and Heaven ; the Heavens, of Genesis, are come down into the Earth, and men have to consider what all this means as expressed in a life of Christ. The question is not whether this Gospel is one that fits into the thoughts and conceptions of men. He had many things to teach His disciples that they were not prepared to hear ;

revelations fit into the periods, and the conditions of those who hear ; thus the messages by the evangelists are not what men are looking for at the present time. If men see and understand the meaning of these suggestions, then they may be able to say that no higher proof of the Mission of Christ could be given to men than this ; His teaching was not final or philosophic ; He came and opened the way for the River of Life to flow from Heaven all through the Earth. In this Gospel His teaching is more than general, it is universal ; it is from Heaven to restore earth to Heaven ; He brought Heaven to Earth in Himself ; where He was that was Heaven ; and Heaven has been in the earth ever since by the presence of His Holy Spirit in mankind.

To follow the contents, and the order of this Gospel, it may be useful to try to do so cosmologically ; only, it must be remembered that the cosmos is not the natural order, it is the spiritual upon that plane of development that fits in with the revelation of Christ as Man, and as Saviour and Son of God. 1. The revelation is that the Word cannot be limited to the earth ; Heaven is His Home. He is the Thought, Word and Power of God ; He is Light, Life and Love, and it is under such forms He is revealed to men. 2. All that took place in the earth before His coming was as preparation for the Divine Marriage Feast. At Cana His glory was manifested ; and, at Jerusalem He began to cleanse the temple of humanity by His own Spiritual life. 3. The conversation with Nicodemus about the Spirit life ; sin and the serpent ; the cross and salvation ; the Love of God and the Gift of Christ to a lost world ; these all reveal the Spirit that is in the Kingdom of Grace. 4. The woman of Samaria, Jacob's well, the living water, spiritual worship, the healing of the nobleman's son are all important psychological truths teaching spiritual regeneration and restoration. 5. For a picture of the natural man, and his helpless condition, the sign is the impotent man at the pool of Bethesda ; and all that follows show the conflict of thought and reasoning about the Sabbath, bread and signs. This is the desert place, it is where sin reigns, where people complain and contradict each other. 6. In the midst of darkness there is Light in this world, as illustrated by the story of the man born blind. 7. The Good Shepherd giveth His Life for His sheep ; and, as Lord of Life, the Christ, He raised Lazarus from the dead. 8. The anointing is for death ; the Pharisees and their hateful schemes, mean death ; the Greeks and their message to the Saviour, speak of death. 9. The Upper Room, the Supper, the washing, the new law of love, these reveal

spiritually the Way, Truth, and Life by the Spirit. 10. All these truths are symbolised in Christ as the vine ; and in the Comforter the Spirit of Truth. 11. The coming of the Comforter, the departure, the labour pains, and the prayer for the disciples, reveal the way of life. 12. The garden, betrayal, trial, death, resurrection and presence with the disciples, speak of death, resurrection and the life eternal. The order may be expressed thus : 1. The Word reveals the Father-God. 2. The Word is in Jesus at marriage feast and temple, as the Son. 3. Nicodemus and the Son of God in the Spirit. 4. The woman of Samaria, the Living Water, and the nobleman's son healed as the Work of the Spirit. 5. The thoughts of men are intellectually useless for salvation. 6. Truth, Grace and Light are by Christ for spiritual vision. 7. Grace in Christ is the life eternal. 8. Anointing, strife, and persecution speak of death as near. 9. The new order in the Spirit is found in the law of love. 10. Christ as the vine is the ideal ; He is the One, and all are organically in Him. 11. In Christ unity ; in Christ and His disciples community in the One Spirit, the Comforter. 12. The sorrowful way of Sacrifice, and beyond death the life eternal.

Here it may be suggested that the Gospel of John appears to hold within itself the other three gospels in their order of development. The first Gospel synchronises with what is visible, or physical ; the second Gospel with what is psychological ; the third Gospel with what is intellectual, moral, empiric ; whilst the fourth Gospel transcends and transfigures the whole. The whole Bible, at this stage of development is concentrated into the Gospels ; the Gospels find their highest unity in the Gospel of John ; thus the fourth Gospel may be said to concentrate the Bible into Jesus Christ as revealed to men. Here also men ought to look for further development in the Kingdom of Grace, as foreshadowed in Genesis. The first series of prophets speak of Christ as typified in Joseph ; the second series of prophets speak of the kingdom of Judah and foretell in many ways Christ's advent ; the Gospels fulfil the story of Joseph in Egypt, in humiliation ; and, what is expected is that a fulfilment in the exaltation of Christ, will be found after the history of His life on earth. In suggesting these stages of development, showing how they synchronise and are complementary, the expectation ought not to be a literal, or a historical earthly development. The problem is very complex ; the stages of the past have to be remembered ; and what is foreshadowed in Genesis has to be expected in the New Testament as fulfilled in Christ.

In former works the conception was formed that the four Gospels reveal Christ in the Flesh ; and, that in these lives men will find a Gospel of Faith, as in Matthew ; a Gospel of Hope, as in Mark ; a Gospel of Patience as in Luke ; and a Gospel of Divine Love as in John. What follows is that THE ACTS OF THE APOSTLES may be conceived to be the Gospel of the Ascension and of Divine Mercy to the world. THE EPISTLE TO THE ROMANS as the Gospel of the glorified Christ, sending the message of truth, mercy and purity to the Roman world. THE FIRST EPISTLE TO THE CORINTHIANS as the Gospel of Grace, from the Son of God, to the Greek world, as dealing specially with the problem of the Divine Wisdom as compared with the earthly wisdom of Greece. II. CORINTHIANS follows in due order, dealing with trouble, sorrow, conflict, persecution, comfort and consolation in the Spirit. That these books do respond definitely to the method of Christ can easily be discerned ; the attention has only to be called to the fact, the test applied, and there is no difficulty in apprehending this development in spiritual thought. It is not out of place to name the Acts, and these Epistles, Gospels, or Glad Tidings ; they are so as truly as the four gospels that have to do with the life of Christ as Man and Saviour. What requires to be noticed is that the crisis brings about division, change in form, as at all fifth stages ; the boundaries of Judaism are broken down ; and the Lord is regnant in the Spirit. It is not necessary here to repeat the tests of the Spirit, of the method of Christ, or, of cosmological order ; these may be conceived to be understood by the spiritual student of the Bible.

The order of development as traced is to be found in the four series in Genesis ; the four series in the history of Israel ; and the four series under consideration forming the third or the empiric spiritual series. The Genesis series reveal an apparent break in the continuity ; the families of Jacob are found in a state of disorganisation in Egypt. Suddenly there is the new movement for the redemption under Moses and the Desert Life ; the Inheritance under Joshua and the Judges ; the Kings and the Kingdom ; the disintegration in the nation, the Captivity and disorganisation in the East. The third series is conceived as beginning with the prophets Isaiah—Obadiah, and the vision of the Kingdom of Grace in all lands ; the second of the series in the prophets Jonah—Malachi, the realm of Judaism, and preparation for Christ's advent in the flesh as Man ; the third as given in the *four Gospels in His humiliation, and in Acts—II. Corinthians, in*

His exaltation in spiritual power. The fourth is that of the Spirit of Christ, as summing up all the past in Christ, and as beginning the reign of the Spirit in humanity with that remarkable event in history, the coming of the Spirit with power at Pentecost. The points to be noticed here are, as related to the Kingdom of Grace, that there is no real break in the continuity; there is change and development and a certain amount of overlapping at critical stages, but these are all necessary for growth and extension. The families of Jacob appear to be swamped in the world of Egypt, but the object in Grace is to create the nation of Israel. The nation of Israel is disintegrated in the Babylonian empire, but this is the way to create the spiritual Kingdom in Christ. When Christ has come, offered the One Sacrifice for sins, and has ascended into the Heavens, then Judaism, City and Temple are swept away by the Romans, and the Kingdom is found in the Church of Christ in the Roman empire. With all these facts men are familiar; what they have failed clearly to see is that this is the order of spiritual development; that the Potency, the Wisdom, the Guidance, the Administration, have all been under the control of the Spirit of Grace; that the interpretation must not follow the order of physics, but of life; and, that it is the potential life within the organic body that has to be studied, as of far greater importance than the environment, and the blind forces which do not understand the meaning of what is taking place in the world. Men have failed to comprehend the Kingdom of Grace in the world because they have studied the processes upon the lines of physics; they do not apply, thus the misinterpretation. This is the folly of the Agnostic philosophy; it will persist in evolution from environment; and will attempt to solve spiritual problems by natural laws; the system is incongruous in thought; it deals with physical order and shuts out from view the potential spiritual living Cause.

It is here that the student must fix his attention upon the Spirit of Grace and Truth, as the Spirit of Christ, in regenerating and rebuilding into a living Temple that which is truly and spiritually the Body of Christ. The Spirit of Life in Christ counts for everything; the visible, external and physical count for nothing that is good, stable and permanent. If men maintain that a visible, organised Church is absolutely necessary, such as the papacy, or a State Church, what belongs to the dead past and has been condemned, then they assert that they must continue to wear the garments of the bodies that are dead. With Christ the spiritual

transfigures the physical and the carnal ; as Man he was not subject to dead things ; they belonged to the past ; in this sense, papacy, State Church, inclusive organisations of men, ritual and ceremonies, are all pre-Christian ; they are in bondage to the dead past, therefore, they ought not to think of themselves as fully developed in the Christian spirit. Men that follow Churchism require to consider their position ; it is not suggested that all such men are idolaters ; but what is clearly coming into view is that those who continue so to act will do so in the light of this truth that condemns them. They will not become Christ's freemen in the Spirit ; they will continue to live in the dead world of Mossaism and Judaism, declaring that they prefer to wear the clothes of the dead ; and that they will reject Christ's spiritual robes of truth, righteousness and Grace as not sufficient to stand in the presence of the King. According to the Parable of the Feast and the Wedding Garment, this may become a very serious matter ; men prefer to choose to wear the garments of the dead ; they praise one another because the robes are so beautiful ; and, because they have sensuous effects that are pleasant or mysterious upon the ignorant. What if this is disrespect and disobedience, self-will and self-assertion, self-appreciation, and, depreciation of the King's Grace, and possibly contempt for His Divine Sacrifice, through which there is admittance into the King's presence. The importance of the spiritual as compared with the natural, of the living as compared with the physical, is the problem men are being called to solve. The time is past for men to think upon such matters as trivial ; what they have to realise is that the Judge is in the midst ; that men must judge themselves ; and that He will not do so by His audible voice. The laws of the life of Grace and Sacrifice are becoming radiant with Divine truth ; men can see, read and understand ; therefore this judgment is the more serious, even terrible, for those for whom it means self-sacrifice and following Christ.

THE ACTS OF THE APOSTLES.—This book is a new departure, it is the story of the coming of the Spirit of God, and of Christ, as a conscious spiritual power to dwell in men, as in a Temple of God, over which He is the Overseer. The symbols that teach this truth are the tongues of fire to baptise and cleanse men ; a brotherhood in the Spirit, joy and gladness, prayer, praise and thanksgiving for the manifold mercies of God. It is power from Christ, in His Name, by the Spirit, for healing and preaching. *It is the Spirit as Judge within the spiritual realm in every man,*

for mercy or for judgment. It is the Spirit, as Lord over all spirits, calling a fierce persecutor to become the special servant of the Spirit and of Christ. It is the opening of the door of the Kingdom of Grace by the Spirit consciously to the Roman world. It is the Spirit striking Herod to the death, liberating Peter from prison, and sending Paul forth as the missionary to the Gentile world. It is the Spirit dealing with Judaism and Christianity as systems of thought; permitting the survival of the former for a time, and giving freedom to the children of the Spirit. It is the Spirit opening up the way in the Roman Empire for the proclamation of the Gospel; for the overthrow of Pagan idolatry; and for the coming of the Kingdom of Grace and of Christ by the Spirit in the world.

THE EPISTLE TO THE ROMANS.—In this, and all following Epistles, the writers of them require to be omitted as having personal authority; it is the Spirit of Christ that speaks by them; men are secondary; thus the light of truth as refracted through one medium, if it strikes upon a similar medium the result may be re-refraction into the thoughts of the Spirit. This epistle is within the moral realm yet it is not to be conceived as ethical or moral; it is Grace regnant and supreme in the soul as the Fountain of all law; in the order of the Spirit of Life in Christ. This life is not subject to Mosaism or to any religious forms; it begins with faith, and it is by faith only that righteousness is attainable. The life of faith is that of conflict, struggle, difficulty; but the Spirit reveals Christ as Divine Love, and the result is that advancement is made against sin, the natural, Mosaism and all forms; and the end is the recognition of the Divine Wisdom in the Spirit. It is Christ, the Son of God that is seen to be all that men require as Grace. To put on Christ is to live in His image in Love; and all this is the work of the Spirit helping and blessing all those who walk in the footsteps of Christ.

THE FIRST EPISTLE TO THE CORINTHIANS.—It is in this Epistle that the Spirit of Christ deals with the problems of thought that cause trouble within the visible Church. These may be summed up in such names as baptism, sacraments, the signs and symbols of Grace and Truth. These unhappy conditions arise because men are carnal in their conceptions; they think they are wise and knowing; and they forget that all words, names, and signs, are derived from Christ, who is the Ideal from whence they come. It is Christ that is Foundation Stone and Temple of God; thus apart from Him there is no Temple and no *virtual*

worship. Men sin, become idolatrous because they are not like Christ, and because they are full of self-assertion; but their idolatries and will-worship are all in vain, they do not help forward Christ's Kingdom on the earth, and they are the cause of much ill-feeling and strife. The Church has been richly endowed with many spiritual gifts, thus all the members ought to live together in the spirit of divine charity. Christ by His Spirit is patiently waiting and working, helping those that are saved according to the laws of Grace. The issue will be the resurrection from the dead to the new life, even as it took place when Christ as the Life and the Resurrection rose from the dead.

THE SECOND EPISTLE TO THE CORINTHIANS.—The Acts reveal in what way the Spirit came from Heaven to establish and extend the Kingdom of Grace. The Epistle to the Romans tells in what way the Kingdom of the Spirit of Grace has been set up in the souls of men and in the Roman Empire. First Epistle to Corinthians extends this knowledge and deals with the purpose, the order, gifts, graces and results of the Kingdom. This Epistle deals with men as living in this world under very adverse conditions; thus sin, sorrow, trouble and the shadow of death, with the comforts and consolations of the Spirit. There is the recognition of this fact, that there is no clear vision as yet; there is still a veil not taken away; and that veil has to be removed before the face of Christ can be seen. The life is that of faith and of Divine guidance; but it is not always light, the heart is not always at peace, and even the shadow of death may be cast upon the soul. Still faith and hope walk hand in hand, and patience hears the voice of love. The state is a blessed one, because within the soul the Grace of Christ abides, the Love of God abounds, and there is the Communion of the Spirit.

THE EPISTLE TO THE GALATIANS.—In the Epistles referred to there is conveyed the impression as to the manner in which the Spirit set up the Kingdom of Grace and of Christ upon the earth following the usual order of development. What has now to be considered, briefly, is the conceptions of men guided by the Spirit, as they think, upon this Kingdom intellectually and spiritually; the conception being that the outward and visible, and the psychological, have been made manifest, and men consider the forms into which the Order can be expressed. It is with the intellectual conceptions of men, as fallen into Judaism, thinking upon a spiritual religion, that this Epistle deals; the *Galatians* had erred and fallen from the Gospel of Grace and

this letter explains in what way the two forms of religion differ. The Christian Gospel in all its freeness and fulness of Grace had been preached to Jew and Greek ; but the result was not full freedom, rather the tendency to revert to Judaism ; to an intellectual reconciliation that would include past, present, and future. To this reversion the Spirit of Truth strongly objects ; in the past there was no true glory in Mosaism, or in Judaism ; they represent the bondage of forms, ritual and ceremonies. There is spiritual glory in the Cross of Christ because it conveys liberty and freedom ; it unites the Saviour and those that are saved ; they are one in the Kingdom of Gracious Love and mercy for the salvation of the world.

THE EPISTLE TO THE EPHESIANS.—This is a message of the Spirit to those who have got beyond the intellectual stage of reasoning and the Vision is the spiritual blessings that are in Christ ; the Call, adoption, redemption, forgiveness, wisdom, the inheritance, and the supremacy and glory of the living Christ. It is reconciliation and peace ; Christ dwelling in the heart by faith ; and the knowledge of that love that surpasses all the knowledge that man can possess. It is conformity to the monitions of the Spirit, being kind and forgiving, and walking in love as the children of God. It is also preparation for the conflict with spiritual enemies, and being clothed with all the armour of God, as supplied by the Spirit, for success in this warfare.

THE EPISTLE TO THE PHILIPPIANS introduces the thought of companionship and fellowship in this warfare in the Spirit. The example is Christ, who, though equal with God, became the servant of men in the spirit of obedience, and died for them upon the Cross of shame ; thus the fitness of His exaltation in Glory ; the Name above every name ; submission of all to Him, and the confession that He is Lord. The noble idea in this fellowship is found in forgetting self ; in remembering the Captain of Salvation and His sufferings ; and, the aspiration to follow in his footsteps, and win the prize of being, and becoming, like Him.

THE EPISTLE TO THE COLOSSIANS conveys to men by the teaching of the Spirit the Glory of Christ as the Son of the Father, the Image of God, the Head of the Church, the Creator, for in Him there dwells bodily the fulness of God. He is the revealed Mystery of the ages ; and the Mystery is now revealed as Christ in mankind, by His Spirit, as the Hope of Glory. In Him all the treasures of wisdom and knowledge are hidden ; thus what

men require to know is their unity, oneness with Him. What has taken place is that the man according to the natural world is dead ; but there is a new spiritual man being developed and the roots of his being are hid with Christ in God. The life, however, is progressive, and already there is spiritual circumcision by separation from the carnal life, and baptism into the risen life in Christ by the Spirit.

In thus tracing the development in, or by, the Spirit, there has been briefly noticed the series from Acts to II. Corinthians considered as revealing the Kingdom of the Spirit ; as testifying to the ascended glory of Christ in heaven ; as sending His Spirit to be in the Church for its extension in the world ; for its purification and regeneration ; for its endowments in gracious gifts ; and for comfort and consolation amidst the troubles of this life. The second series may be thought upon in this way ; it is how men have perceived the Divine Revelation ; what mistakes they have made, and in what way the Spirit sent messages of correction and instruction as to Judaism and Christianity ; as to friendship and fellowship in the Gospel in the practical religious life ; and as transcendent in glory in Christ by the Spirit. It is the Spirit of Christ, as the Spirit of Truth and Grace, that has to be recognised as interpreting the living Christ to the souls of men, and as assimilating that knowledge so that it may be useful in the world as the Gospel of Christ.

THE EPISTLES.—I. THESSALONIANS to PHILEMON are more practical, they deal with faith, hope, patience, love, prayer, the holy life, the future life, patience under persecution, the mystery of evil, preaching for edification, humility and obedience, the duties of ministers, elders and deacons, constancy, faithfulness, diligence, the relations of masters and servants as Christians. Philemon is an ideal of what the Christian spirit and life ought to be in gentleness, kindness and sympathy with those who are in unhappy circumstances. Apostle, master and slave are all united in the brotherhood of the Gospel of Christ, and they are all equally God's freemen in Christ's service.

THE EPISTLE TO THE HEBREWS TO THE EPISTLE OF JUDE exalts Christ as the Son of God, the Heir of all things, the Creator, the Saviour and the High Priest of humanity. He is above all angels and powers ; and it is because He is Lord of Grace and Sacrifice, as Man, that He is the faithful High Priest, greater than all priests and prophets. It is because He is the Eternal Divine High Priest, *that priests and sacrifices according to Mosaism are abolished.*

He has fulfilled all that they typified ; in Him the spiritual transcends, the natural, the real, and symbols are transfigured into the ideal. Mosaism was only the shadow of good things ; Christ is the very Image as representing the thoughts of God in connection with this subject. It is perfect obedience, the doing of God's Will that is all important ; as High Priest in Grace, Christ fulfilled the Will of God in all things ; by offering the One Sacrifice for sins in perfect obedience to the Will of God, His Sacrifice was acceptable to God ; it produced perfect reconciliation and peace between Heaven and earth. What is the means of Grace specially used by the Spirit of Grace for the redemption of mankind ? It is known among men as faith, as trusting God's Word ; it is living in the light of this truth, that faith is as the very breath of the spiritual life ; and that without this it is impossible to please God. From Abel to Christ, all down the centuries, the spiritual life has had this at its heart, that Jesus is the Saviour, the Author of faith as its source, and the Finisher of faith as its result, and this is the message to men by patriarchs, prophets and apostles. It is Christ that is All in all ; and apart from Christ there is no faith, hope, love, or life eternal.

THE EPISTLE OF JAMES deals with this life of faith from the personal standpoint ; it tells what a man ought to be and do ; and in what sense faith becomes useful when it is embodied in the practical life. THE EPISTLES OF PETER teach in what way faith works for salvation ; and in what way prophets, by the Spirit of Christ, tried to comprehend the sufferings of Christ and the glory that should follow. It is the Gospel of Christ that reveals the permanence of the Word of God, as compared with the vanity and changeableness of the things of this life. THE EPISTLES OF JOHN re-echo the conceptions in the Gospel of John ; that Christ is the Word of Life, the Eternal Life, His special message to men is that Christ is the Light of the World, Grace and Truth, Life and Love as Sacrifice ; and that the true life for every man is to live like Christ, to walk in His footsteps, ever doing the Will of the Father in Heaven. THE EPISTLE OF JUDE ends this part of the Bible by a word of warning against evil-doing ; encouragement as to the life of faith, prayer, mercy and love, and ascribes to God our Saviour, glory, majesty, dominion, and power.

CHAPTER VII.

REVIEW—PHILOSOPHY, THE BIBLE, NATURE AND MAN.

The history of philosophy is that of wise men trying to find wisdom. Philosophy is now a theory of development ; and the question that has specially arisen is this, Can such a development be traced as will respond to, and harmonise with, the methods of Christ, and of the Spirit ? What thinkers expect is that in the writings of wise men some clue is likely to be found by which they will be guided to the promised land of truth, and the palace of wisdom, to that happy country where all things are beautiful, where the dove of peace is heard in the quiet evening hour, and there is the enjoyment of the rich fruits accruing from the labours of the past. This is what may be expected ; but what men find is that there is no harmony and unity, and no dove of peace ; there are individualistic philosophers and schools of thought with a good deal of jealousy, selfishness, and self-assertion ; not sympathetic, but often antipathetic to the extent of hard words and names. The outsider possesses this advantage, he can look upon all schools of thought without particular bias, pay the masters the respect that is their due, and at the same time remain free to criticise, and enjoy the divergent opinions of the wise fathers. This is the result of schools and books ; of freedom, liberty and democracy ; the common people may make the attempt to measure emperors, kings, popes, prelates and people in authority, even enter the sanctuaries of theology and philosophy, and ask questions that learned professors are unable to answer. The dwellers in palaces and high places are brought low, the men dwelling in humble cottages in the valleys are raised up ; their companions, through books, may be the wise, the good, and the truly great of all ages, and when they please they can summon them into their presence. This is the great revolution that has taken place since the days of Thales and Plato ; the world of wisdom is thrown open to all

earnest students ; they can choose their own company and converse with them freely about the way that leads to the palace of wisdom.

It is right to state that communion with wise men is both pleasant and profitable ; it would not be right to blame them for what they do not claim to possess ; and, it would be ungracious not to thank them heartily for what they have given away so freely. It is one thing to form an opinion of what a feast is going to be and to cherish ideas about it ; but if the feast falls short of the ideal, the grace for the feast is the thankful spirit, and to enjoy to the full the good and precious thoughts supplied. After the feast there follows the letter of thanks and reflections upon the impressions that survive the feast. In this instance, the reflections would take this form : philosophy may be compared to a ship out on the great ocean, with the compass depolarised and without chronometer, or chart. There is no definite knowledge from whence the ship came ; or, whither those in charge would sail ; the voyage has been long with many and varied experiences ; but, it has been that of drifting from east to west, and north to south ; the land of promise has not been reached, although there have been proofs that the undiscovered land must exist, and that it may be nearer than men expect ; but what are men to do if there is no definite course to follow ; if there are no stars in the night, and no sun shining through mist and clouds in the day-time ? The parable means that common people and philosophers are all equally adrift on the ocean of time ; that the intellect and reason are not to be trusted as infallible ; that the Spirit of God is the only reliable guide for peasants and philosophers ; and, it may be true that learned men know less about the compass, chronometer and chart, and the land to be discovered, than those who are said to be unlearned.

The land of parable and the land of wisdom may be near each other. The Lord of Wisdom knew both lands well, and those who are familiar with His words will remember with what ease He went out of the one land into the other according to His audience, and their power of responding to His sayings. Here it is necessary to return to the sombre realm of philosophy, and see if any advance can be made toward a better understanding of the Divine Wisdom. The point reached is that philosophy, ancient and modern, has not attained to wisdom ; and, so far as can be seen, it is hopeless to expect that philosophers are going to guide men into the way of peace. What is proposed here is to glance briefly over the realm

of philosophy, the Bible, nature and man, and see if the methods of Christ and of the Spirit will throw further light upon the pathway.

There are several methods that could be followed in this study, the cosmological from Force to Sacrifice: the way of asking questions, Whence to Whither; the way of the Beatitudes; and the way of the Spirit, as Faith, Hope, Patience and Love. Other methods could be named, but it is not advisable to add to these because of increasing complexity. For Nature the cosmological is suitable; for Man the method of enquiry; for the Bible the method of Christ; and, for development, the method of the Spirit. There has arisen in this study of philosophy another order which appears to be valuable; it possesses advantages as related to development; but, it has to be remembered that the change in names is another way of looking at the problems considered. The terms in common use in philosophy are particulars, individuals, generals and universals. What has to be understood is that a particular is a one thing or thought, as a single atom, a ray, a line of force; what is separated from everything else is a particular. The individual is reached in this way: there are many particulars in the inductive analyses of any branch of study; but there comes a stage when all these particulars are looked upon from a new standpoint; they are synthesised into a unity, and this unity is named an individual. The individual, therefore, is a synthesised concept, consisting of many particulars. If this is clearly understood, the scientific thinker will see at a glance the value of this definition in the physical world. The many particulars in any branch of science can be synthesised; every branch, or division, is an analyses and syntheses; all the physical sciences are in this sense particulars and individuals. It is the same in the realm of life; each branch has its particulars and its individuals; and, the issue in the physical body, or world, is that the realm of force, matter, energy, is that of particulars, individuals, generals, as word ideals, and universals. What is gained by this definition is that the thinker sees he is dealing with the analyses and syntheses, of thousands of particulars and hundreds of individuals, in an organic fashion, and all these are summed up in two words, Force and Life, as universal cosmological principles. This seems clear, it makes plain what is meant by induction and deduction, by analysis and synthesis. It may appear strange that the same order has to be followed in the psychical realm. The physical is the objective; the

psychical is the subjective ; the physical gives forms to the thoughts ; but, as related to particulars and individuals the order repeated is similar. Every sense impression of every kind is particular, and they can be so analysed ; series of particulars are synthesised into individuals ; and as with Force and Life, so with Spirit and Mind, the sum of all particulars of sense impressions of every kind are synthesised in the mind, as particular thoughts and as one individual mind. What this means is that the mind is, as the life of the spirit, and it is as perfectly organised in its order as any individual form of organic physical life. The objective physical realm is one, and the body of a man is its summation ; the subjective realm of spirit and mind follow in due order ; they are spiritual not physical, supplementary and complementary, and as such definable by particulars and individuals and the mind is the summation. The next step is an important one and it has to be conceived in this order ; there exists two distinct and definite realms particularised and individualised to their atoms, sense impressions, or thoughts ; what follows is another beginning of particularising and individualising of what is possessed in the mind. Particulars as thoughts are now analysed, compared, synthesised and individualised into names, or words ; and it is by this intellectual process that concrete images and thoughts are synthesised into abstract words. This development takes place in the same way as in the physical realm ; and it is the physical world that gives forms to the intellectual and moral general ideas. The Intellect does not analyse the thoughts only, it enters into a harmonious living unity with the soul, the Moral life ; this is what is meant by forming abstract words and concepts ; and, in what way these are united organically in the soul as truth and righteousness. This is that realm of thought known as generals, or ideals, as arising out of particulars and individuals ; thus what men reach by the intellect is what is general and individual, as moral. Here men are limited in a way they did not suspect ; they are, as it were, left suspended in an abstract, ideal world, and they are not able to understand what this limitation means. A little reflection will show that men ought to have been expecting this ; the end is not intellectual and moral knowledge only as ideal, it is these transfigured into living knowledge as action, so that men may become men indeed. The conception is that this abstract, ideal soul, as a unity of abstract words and signs, has to be further particularised, individualised, generalised, classified in true scientific order ; and again

individualised into universal order, and this is the true meaning of Science and Wisdom. The intellect and moral are general, abstract and ideal ; and Science and Wisdom are the universal beyond which men cannot go. This is where the first ripe fruits of Divine Wisdom are reaped by men ; they are past particulars, individuals and generals, and they take possession of the Divine Inheritance in the name of Science. This, however, does not mean that men have discovered the good land ; it is that the Spirit of Christ has been the Guide in the Way ; and, that the Lord of Divine Wisdom invites his friends to enter in and enjoy the feast that has been provided.

The importance of this definition is that the physical, psychical, moral and gracious can be summed up as particulars, individuals, generals, and universals ; that these definite realms are as the one and many ; they point out also the order of the development from the one into the many ; how the development takes place, and where it ends. To perceive in what way this order is likely to have practical value in the development of thought it will be found useful to reverse the order and begin with the universal. The universal must include all generals, individuals and particulars ; and this is what the order of development means. The Ultimate Universal, as found by Science and Divine Wisdom, is embodied in the One ; and, is truly what men are able to conceive God to be as Reality. The related ultimates are His attributes, as cosmological principles, space, time, science, and law, as the will of God. What this means, if men could conceive the whole matter clearly, is that they find themselves standing in the light of the heavenly inheritance. This is not pantheism, or mysticism ; it is the way of truth in all the related facts of all realms of science ; and, every step of the way is possible and may be travelled by men. As related to the realm of the general, that is the intellectual and moral world ; this is still more interesting because it reveals, in a wonderful manner, what is meant by the Word, the Ideal. It actually states, and seems to prove, that every word, as abstract, is a revelation of Christ, the Word of God ; and, that the word Man is the word that expresses Christ, the Ideal. With the individual, as compared with the psychical, the revelation is the Spirit of God as expressing what is involved in the Ideal : there are particulars, as in numbers, weights, quantities, qualities, purposes, and designs ; but they are all individualised, and the individual is the Spirit. With particulars, as

compared with the physical, this is the cosmos as in Nature, and in Man. Having thus *descended* from the universal to the particular, it is easy to develop and ascend from the particular through man; it has been done by science in the physical particulars and in the individual life as found in Nature. In the body of man, as physically organised, the body is the individual. The particulars and the individual in man psychical is the Mind with all its stores of images and thoughts. The general in man carries forward all particulars and all individuals, physical and psychical, and this is the realm of words, names, abstract concepts; this is the world of the ideal; this is where a man may take the image of Christ, the Ideal. The next step is the universal, Science and Divine Wisdom; this is where there is unity in thought, and oneness with God, but not as conceived by mystics and pantheists.

This transfiguration of thought which emphasises in what way definition as to cosmological principles is required is very important. Special attention is called to the careful definitions in all analysed inductive particulars, and in all synthesised deductive individuals; this calls for perfect order and classification in every realm of thought, and impresses upon men that although they are dealing with a universal system, they are dealing with what must be clearly defined. Knowledge has to be particularised and individualised into eight realms, or into four unified kingdoms, and unless this is done with the greatest care, it is vain to hope that science and wisdom can be attained. But, the question may be asked, How is it that development takes place out of one realm into another; and out of one kingdom into another? Is it not so that the evolution theory supports this view, that evolution is from Force, and continuous; and that there is no Divine interference during the process of development? What thinkers must avoid is the comparison of theories, for and against, or the formation of schools; the day is past for this kind of thing. It is to be fully acknowledged that evolutionists have done excellent work in this field, but they would have done work of a higher class had they avoided a naturalistic agnostic theory; and, had they not been so anxious to annex science to a positive, or synthetic, philosophy. As to the fundamental principle, God, the Unknowable, Substance, the Almighty, there is no difference, except in the names; the concepts, as Reality, or Being, are the same, and not knowable by man as reasoned, and related truth. What follows is that

Reality cannot be defined in real, or ideal forms, that is as idol, word, or man. What is necessary is to find out all particulars, individuals, and generals, and then reconsider the problem as it would then appear. The one point fairly settled by Greek philosophers was that whatever the Universal Substance may be, it is not one that man can solve as a problem; therefore, it is reverently made the sign for the One. The word Force is a related ultimate Word, an Ideal, and Universal; it is ideally Christ, as Power. This power is manifested in all its particulars and individuals; within power, as being, there is Life; under definite conditions life was manifested; it generated and became particulars and individuals, and was individualised in all forms of living creatures. When this Word, the Life, as the Christ, was in Force and Life, they were the expression of the ideal in Him, and by His Spirit they were revealed as particulars and individuals. The point to study here is this: that men cannot know what Force is essentially as Being; and, that they cannot know what Life is in itself, follows without further reasoning. What some men seem anxious to discover is the origin of Life; how it is transmuted, or transfigured, from Force, or the exact conditions in which life can use protoplasm and produce the living? What is it they really wish to discover; is it particulars? These are in the living functions in any definite living body. Is it the individual as in a single cell? Is not the living cell, as individual, the sum of many particulars? What hope is there then of separating function from what produces function? The organ, and its function, are they not the same individual under particular forms? What is the utmost men can do to discover how life originates? They can particularise, as favourable, or unfavourable, certain definable related conditions. What life does is known, it particularises certain inorganic elements, about eight in number; it may be analyses them, and by synthesis produces an organic cell. If Life is involved in Force, one with it, a particular, how could it be differentiated when its presence is unknown until the particular functions and forms of life appear? The discovery of Life, in the concrete cell, seems out of place, it is already a living organism at this stage with life in itself in the nucleus. As the organs increase in complexity the origin must be increasingly distant. When the word, Life, is considered it has become an intellectual ideal; and, when the scientific order, the laws of life, are being classified, then this is the uni-

versal ; it is law as the Will of God. What Force and Life have produced is the organic body, or form ; but this is not the end ; it is the means for further developments of that which is in the body. Could men prove that Force and Life co-operate, co-habit, and that their offspring is Spirit ? Or, is it more reasonable to suppose that Force and Life precede Spirit, to prepare the way, and to build a palace for the king that is going to reign in it ? The first would be something like the evolution theory ; but proof seems to be impossible, because here again the order of particulars and individuals come in ; and if the origin of Spirit is in its particulars, then who can tell how many particulars will arise before there is a synthesised individual ? What is felt here is that men are trying to deal with infinitesimal particulars ; and, if it is the intellect that is dealing with all these problems, as *relations*, then it will follow that knowledge of the origin of the one, or of any of these related ultimate ones, is not possible. This raises a most complex problem ; it is not that of origins in the physical and psychical realms by the physical and psychical ; but, within the intellectual realm where relations only are known, and these are in their nature abstract and ideal. What this seems to mean is that men intellectually think they can descend into particulars and individuals to find origins ; when all the time they are working upon ideas, as abstract, to get them to reveal what is the great secret. This seems to be an inversion of the divine order of development ; the true way is not downward to physical and psychical particulars, but upward to scientific particulars, and to law. The fact that these names are used as words, to express related ultimate concepts, places them in the highest realms ; they are particulars of the scientific realms that deal with universals. It may be possible to go farther and say that Force, as a concept, as here used, is not an idea of the intellect, it is a universal individual of the highest order, as summing up all scientific knowledge in this particular realm. If this is so with Force, then it must be the same with physical Life ; each word, or name, is a universal that sums up definite, different and distinct realms, that require to be classified separately and scientifically. As to Spirit, it is not a question of origin, but of individualism ; the whole realm of thought may require to be summed up in the word Spirit, because it is around Spirit that consciousness and conscience arise. This is where Descartes tries to begin his philosophy ; and this is where Berkeley, as conscious, and in possession of his palace and kingdom,

sets all in order in the realm of his own soul. If this is correct, then it is useless to hunt after the origin of mind, intellect, or morals. The words are the summations of all particulars, individuals and generals, as words, or ideas. The position is a strange one; it seems to say, How blind and foolish men must be, and lacking in understanding, when, having attained to standing in a university, they wish to return to Dame Nature's school, where the teaching is all in concrete particulars and individuals. What then, this question may arise, How are these universals generated? They are not generated, they generate; they are the origins. But, how can this be so? In this way, what appears to be first with men is last with God in cosmological development; and it is the last with men, the universal, that enters into the universal in God. The meaning is as already explained; the Universal, the One is God; and this is the very highest individual concept in the realm of the universal. To reach this point the scientific training of men must be wide and complex; they require not merely to pass through the high school of ideas, they have actually to be under training in the university of universals; and the greatest of these are the cosmological principles. But will this mean a realm of Ontology, of Being, of Universals? Why not? If this is how God is revealed, made known, what reasonable objections can men offer to the scientific facts, and the divine wisdom as revealed in this way? As with the universals, so with the generals, with words as ideals, they are in Christ, they express Christ, and his realm is that of Ideology. Abstract words, ideas, are of the Spirit, and spiritual, that is to say the Spirit takes these words and ideas in Christ, and gives to them particular and individual forms, numbers, plans, designs and this is Teleology. Further, the Works of the Spirit are all particulars and individuals as concrete forms in nature, and this is Cosmology. Men begin their education here, as already suggested, advancing by each stage and principle until by concrete images and thoughts, abstract ideas and words, universal science in relations and principles, they are found in the presence of the Highest, in the land of Divine Wisdom, using these marvellous universal concepts, as a child might play with rubies and diamonds, having no real knowledge of their rarity and unique value. Here it will be well to pause: Such thoughts as these require careful consideration; and they carry with them far reaching results which few men will be prepared to receive.

They seem to suggest that the wise men of the West will do well not to despise the wisdom of the East ; because, it is possible, that there were thinkers in India 3,000 years ago, and more, who had, perhaps, more than a glimpse into these strange realms of the ideal and the universal. It will be deeply interesting to know what their actual conceptions about these matters were, and to test them by the methods of Christ and of the Spirit. It has to be remembered that these concepts of particulars, individuals, generals and universals, are the fruits of wisdom, of philosophy, past and present ; they are now received into the family and fellowship of Christ and of Christians ; they are baptised into the Divine Name, of Father, Son and Spirit ; and it is hoped that they will faithfully serve their Divine Lord in His Kingdom.

It is assumed that this line of thought as sketched out, is known, and that repetitions will not be required in the study of the order of development. In glancing over the history of philosophy, in its four-fold series of development, the attempt will be to indicate in what way the development has taken place ; that it has not been devised or understood by men ; and that this work is by the Spirit of Christ, as carrying forward the Divine Purpose of Grace in the world. THE GREEK PHILOSOPHY does not seem to have any immediate connection with Israel, or with the knowledge of a Divine Order in Grace. It is naturalistic and many-sided, and there is little, or no, apparent consciousness, that it is environed in, and lives by Grace ; yet, in seeking after the beautiful, the true, the good and the ideal, the final goal desired could only be that of the knowledge of God, as found in Science and Divine Wisdom. THALES, ANAXIMANDER, and others of the Ionic School, the physical, may be said to deal with particulars as they knew them ; their known universals, such as water, breath and air are their synthesised individuals. They reasoned about the constitution of the universe as to its particulars, individuals, generals and universals, and whether expressed clearly or not, there arose this conception that in some sense or other, a cause, a soul, or something was the ultimate concept known as water, air or breath. The ELEATIC SCHOOL including Xenophanes, Parmenides, Zeno and others deal with the problems of philosophy from another standpoint ; they reject the many gods as in Polytheism ; they recognise the One God as Being, and as Spiritual. The Being that thinks and has thoughts is One. In other words, accepting the

reasoning of the Ionic School as to the material-universe, the advance is made to the living organic unity. In any one organism, however complex, the result is this: if all the particulars of matter and energy can be analysed, then they can be synthesised into water and air; and the living can be, in the same way, particularised and individualised, into many forms; but they are all generalised under the class of the living and universalised as One, as Life and living, as thing and function, thinker and thought, they are one, and they are universal. If HERACLITUS and PYTHAGORAS are taken as representing the next stage of development, then the first gives the symbol of Spirit as fire; with this strange conception that there is no permanence; all is flux, movement, changing, becoming. The spirit of the man is looking out upon the waters, there is no fixed point anywhere; he is in the ark on the great flood of waters, the river is ever flowing onward, and the living spirit standing in that river cannot dip twice into the same water. A more graphic concept of the spirit, as spirit, apart from mind could not be imagined; it is the very ideal in which to put the spirit as a concrete individual, the summation of all the particulars. Pythagoras has a very different outlook; but if his philosophy of numbers is considered, what could more fitly express the particulars of the Spirit than the One, the number that includes all other numbers, in all their complex relations, in all the mathematical sciences. The One Spirit, the One Universal; in that Spirit all spirits all kinds of spirits; all numbers, qualities, weights, plans, purposes and designs. Link PYTHAGORAS with EMPEDOCLES, DEMOCRITUS and ANAXAGORAS, as Spirit in the Mind, and there arises the unity of fire, air, earth and water; the conceptions of atoms, positive and negative, repulsion and attraction, the divisible many and the invisible atom. There looks out of the midst of all this apparent chaos of thought the *Nous*, intelligence, the individual spirit in the mind, the thinker in the midst of his thoughts, and they are one, as Mind. The next stage begins with PROTAGORAS. The *Nous*, intelligence, has obtained to manhood, to reason. The man enters his inheritance, the mind, with all its treasures of thought, and his presence is at once felt by causing schism and separation. Where the intellect reigns, as in sophistry, there is the quick detection of the weakness, and the inefficiency, that is in scepticism. Pure intellect cannot abide the sceptic; the first stands for ordered thought; the second is a

humbug, he will not think purely or truly ; he does not believe in himself or in anyone else ; he is knave and fool ; the only friend he can claim is the cynic, yet they cannot agree together for five minutes. They are both objects of contempt ; not true men, therefore away with them from decent society ; wherever they are found their breath poisons the atmosphere ; and, it is simply impossible that people can enjoy intellectual and moral health where they are found. PROTAGORAS, the sophist, could not endure the sceptics ; he wished to be a true thinker ; he aimed at being a man ; it is man that measures all things ; it is man that finds standards of measurement ; it is man that sees what is beautiful, true, and good ; it is man that turns the good into ethics, the true into logic, and the beautiful into rhetoric. This is the Greek man as philosopher ; take all the particulars and all the individuals of all the former wise men in Greece, put them into the individual as abstract, the ideal, the name, and it is PROTAGORAS. This is the intellectual ideal ; where is the moral one ? He is not difficult to find ; his name is SOCRATES, well known in the streets of Athens as a critical inquirer into the true meanings of words, and how these correspond with the facts, and the actions of men. The moral world of Greece is summed up in this man ; the Athenians, the very light and glory of Greece, hated him, declared that he was an atheist, unfit to live, sentenced him to death ; and thus by their actions they committed moral suicide. They did not hurt Socrates ; but the poison they made him drink poisoned Greece and brought about the death of the nation. What can a nation be, or do, without a soul in which to individualise its ideals ? Protagoras, the sophist, may produce an ethical system of thought ; he may make his logic perfect, the joy of all schools and universities ; he may talk like a Demosthenes, but, if the man is soulless morally, if the men of the nation are so, then these avail not, they are dead, under the curse, the tools of the devil, and it is utterly useless to reason in any other way. Greece had no soul ; this was why the nation died. The Soul of the universe pleaded with Greece in the tongue, the eyes, the hands and the body of Socrates. There was blindness indeed ; a warning to men and nations, teaching them that of all precious goods, none so precious as the soul. It is through this soul agony of life and death in Socrates that the way is opened up to see PLATO and ARISTOTLE. The world and the Ideal ; the earth with all its particulars and individuals and an idea ; which of these are of the highest value ? What is the earth with its details and forms

individualised as compared with the pearl beyond price. The ideal pearl sums all things up ; the diamond is light and in the light reflects light. The heavenly gem, the soul, cannot be compared with the lower things of earth. What does PLATO stand for in the light of the universal ? He did not understand his mission ; the idea he represented was something like this : he divined what the ideal meant ; he entered the heaven of idealism ; he individualised ideas and desired to see them in the light of one individual and one universal, that includes all ideas and ideals. What Plato desired was to attain to knowledge and wisdom by the way of intellectual and moral development ; and he forgot, or did not know, that he was attempting the impossible under the conditions in which he was living. He was building upon the sands of fallen disintegrated humanity ; he was trying to find out what men might have been and become, had there been no fall, no grace, and no sacrifice and suffering. Beautiful, true and good, in many ways, is the palace of wisdom built by Plato ; but it is an earthly idea ; it lacks the divine cement of Grace ; it is not universal because it omits that which would give to it harmony, unity, and universality. With ARISTOTLE there is further development in this sense, that he considers his work to be that of the science of universals. In other words, the earlier philosophers dealt with particulars, individuals, and generals. Socrates is the moral ideal in an individual. Plato deals with the science of general ideas to change them into universals ; and Aristotle ends the history of Greek philosophy by claiming that he has fulfilled the mission of the Greek world for mankind, because his philosophy is that of the science of universals.

This is something like that pure speculative reasoning known as philosophy in Greece ; a wonderful movement, viewed historically, as related to the individuals, who were moved to seek for, and to find, wisdom ; but, more wonderful still, because of the results, as indicated by the Spirit of Wisdom, behind all forms, that guides philosophic thinkers to attain such results. The remarkable fact in connection with Greek history is that Greece represents the intellectual realm in the world's development in the natural order in Grace ; not forgetting the truth that the whole world was environed by Grace, and knew it not. It is Greece that represents, upon a national scale, what the natural could produce in the way of wisdom. The result was a great revelation of earthly wisdom, and a complete failure to discover what was the real want of Greece and humanity. The philosophers

thought, and said, that what men required to give them true pleasure and lasting happiness was to attain to knowledge and wisdom. The curtain falls upon a subject nation under the power of Rome ; schools of wisdom that opposed each other in their self-asserting folly ; and a people sunk in idolatry, love of pleasure, full of self-conceit, and unable to manage their own affairs. Greece, as representing pure intellect, set up, out of all the world's particulars and individuals, the ideal of wisdom as the supreme good. The ideal as a general statement is true ; but the Greeks, like Eve in the Garden, were tempted, they put forth their hands to take and eat of the fruit of the tree of good and evil ; they would be as the gods with open eyes to know ; and they lost their inheritance with all its pleasant fruits. Again, the cherubim with their swords stood in the way, and the men, the nation, that had despised the moral life, and sentenced Socrates to death, could not return and eat the fruit of the tree of life. In all these remarks there is no judgment passed upon these wise men ; it may be that they did their best under the conditions that existed ; it may even be said that they shine with a radiant glory ; and that the universities of Europe and America are greatly indebted to all these great thinkers, but specially to Plato and Aristotle.

The second series of philosophers begin their work with the light that had arisen in Greece as related to the problem of wisdom ; but the light had been quenched in the darkness ; the light had been dia-magnetic to the Divine light of Truth ; in fact the body lay dead, and in some schools had become corrupt and vicious. As philosophers point out in their histories, the want was not lack of ability, skill, or reasoning power ; it was life that was lacking ; and that life is faith in God. It was into this body that PHILO THE JEW entered, bringing with him the living Word of God, and that faith and grace possessed by Abraham and promised to mankind. The body, however, is not the same outwardly ; it is the Roman Empire and the moral world. To enumerate all the particulars, individuals and generals that historically meet in Alexandria and Philo, would be a great task ; wise men may cast their eyes backward over the history of development, and see what they can make of it from Adam to Philo in all the nations of the earth. What they see at this point is the Roman Empire as an organic body ; the hand and arm being in Rome with mighty power, and the intellect in Alexandria with Philo at the centre. This is where Greek wisdom, Roman

power and morality, and Hebrew faith and righteousness meet, and begin a new life; and it is specially the Hebrew contribution that carries in it the life of faith for the Roman Empire. What Philo aimed to attain, and explain, was the Kingdom of Messiah as a world State. All his particulars of thought had this end in view, as an ideal; and this was the individual issue he desired to see. This brings in the thought that a system of philosophy existed in Greece; it is upon this that Philo builds; he begins with ideals; thus the philosophy in the Roman Empire is not a repetition of that of Greece; it is a new study, with a different series of problems. The ideal of Greece is earthly wisdom as compared with Divine wisdom; the ideal of Rome is power, empire, dominion; thus the Kingdom of Messiah, as compared with the Roman Empire, is the fundamental idea. The thoughts of Philo are the particulars as related to this Kingdom; and the individual to reign therein is Messiah, according to the promises of God to His people Israel. JOHN THE DISCIPLE, as the follower of Jesus Christ, informed the world that the Word, the Logos, had come. The particulars of His life are given in detail; He had been manifested as Light, Life, and Love from Heaven; as Saviour, Son of God and King; therefore, the conclusion that He is Messiah, as Man, Saviour, and King, of that Kingdom that shall never end. This ideal King and Kingdom are actually in the world, and they have been made manifest as ideal and universal. It is PAUL THE APOSTLE, by the teaching of the Spirit of Christ, who writes the letters which explain so fully the nature and the spirit of the Kingdom of Grace; in what way it operates by spiritual means for regeneration, salvation and restoration to the Divine favour. The particulars and the individuals are in Christ, and also in himself; they explain these matters, and tell in what way this Kingdom was extended within the Roman Empire, for its regeneration; and not in direct opposition to the secular government of earthly power in Rome. The Mind of this kingdom, within an earthly empire, is the problem that occupies the consideration of Origen and his friends in Alexandria. It is this conception of a Kingdom and a King not subject to imperial Rome that is the true cause of the persecutions of Christians. The earthly cannot tolerate, neither can it understand, this strange heavenly kingdom. The one intolerable fact is this: that Christians will not offer incense to Rome, as represented by the emperor, and this is interpreted as treason and worthy of death. All particulars, it will be observed, meet in two

individuals, Jesus Christ and the emperor; these are ideals; and for these ideals men lived, laboured, reasoned and died. About the period of Origen, there was a revival of the Greek spirit in Plotinus, Porphyry, and Julian; but, as related by historians, the movement failed, became degraded, and suddenly the school was closed. Whilst Rome was busy with wars and revolutions; and the heavenly ideal becoming more and more degraded within that other Kingdom, there arose the problems of how the Church should be governed, as a Kingdom of God; and who the King is who reigns over it? This is the meaning of the long discussions about the rule of bishops as expressed by Cyprian and many others; the form of Government chosen is like unto that of Rome; and the bishops declared that they are the princes of the Kingdom of God and of Christ. As to the problem who the King is within the Kingdom, there were not two opinions; the difficulty was to define in what sense He is Son of God, and how He could be Divine, and also a Man. The particulars and the individuals, the various ideals formed about the King, will be found in the great Arian controversy; and it is ATHANASIUS and ARIUS that are the leaders and the writers, who try to prove that their conceptions express what is true and right in this matter. In the empire the emperors were engaged in a life and death struggle with the barbarians that had reached the gates of Rome. In the Church, that Kingdom from Heaven, the bishops were wrangling about who would possess power, rule and reign, and, they had settled the matter so far in their own favour. Clergy and people everywhere were troubling themselves, not about true thinking, pure living, and gracious loving and forgiving, but whether Christ is God or Man; and, whether Athanasius is orthodox, and Arius a heretic. The rulers of this Church of the poor, the penitent, the mourners, the meek, the pure, and the peace-loving; the children of God by gracious love, were in a ferment to gain power, to manifest pride, to find wealth, to cause strife and ill-will, and to degrade Divine ideals in the dust. What could be expected from such a Church, with such ambitious rulers, and with such a membership, but earthly imitations of the Roman ideals? This is where AUGUSTINE appears with a City of God that is to be the ideal of the future when the empires of earth have passed away. GREGORY THE GREAT, the pope, follows to fill up that ideal; to claim earthly power and a universal dominion. What Church leaders seem to think is that the union of empire and Church is the

glorious enfranchisement of the Church and its attainment to freedom, honour and power. What humble Christians see is the degradation of the Church ; the rise of an earthly empire within the Church ; the apostasy from Grace to earthliness ; departure from spiritual worship to idolatry ; and the Man of Sin reigning in the world as the papal power. The Christian seer cannot see any Christian Church, or any commonwealth of the followers of Christ ; what he sees is a spiritual Israel as the slaves of Canaanite, Syrian, Moabite, Ammonite, Amalekite, and cruel Philistine. The servants of God after the heavenly order are not to be found in high places ; the wicked sons of Eli are there with their shameful actions ; the light of Grace is flickering in the lamp ; men know that the ark of God is in the hands of the Philistines ; that an Ichabod has been born, and that the glory has departed. The ideal involved in this series is that of the Incarnation of the King into His Kingdom ; the result is that other ideal, the apostasy, the pope in Christ's place, an earthly ruler surrounded by earthly princes, known as bishops and cardinals. The devil's wiles and temptations had been successful with these disciples. God would have given the Church bread from Heaven ; but men preferred to try and turn stones into bread. They had tempted God by their foolery about a glorious, visible Church, sacraments, priests, and bishops, and no angel had been sent from Heaven with a special charge to prevent this Fall. They had swallowed the devil's bait by seeking power, wealth, and dominion, upon the devil's conditions ; and this is the awful story of the visible Church and the papacy.

The third series of wise men prolonging their search after wisdom begin with the papacy established as the supreme power in the West, and with ERIGENA as the prophet of the age. Empire, theology and philosophy are the great triune powers, united in fellowship, to proclaim the glory, majesty, power and dominion of the papacy. This is a family of which the earth may be proud ; these are the famous three giant brothers that would govern the world with rods of iron, with scourges that cut through flesh and bone, and with fires that burn and destroy. How benignant they appear as they stretch forth their hands to bless their slaves ; how horrible their features when they turn in their rage to crush their enemies as heretics, revolting traitors, and miserable, ignorant, superstitious spiritualists. It is with ERIGENA that this concordat takes shape ; his is the brain that formulates all the particulars, of all the past, to prove that the Divine inheritance

is in the possession of the mighty, all-powerful, gracious ruler over the earth, known by men as the Pope of Rome. This is termed, by wise men, deification ; it is how men made their gods out of all the particulars of history, empire and Church ; the great synthetic individual and ideal is the Pope of Rome. ANSELM OF CANTERBURY is the wise man who seizes this ideal, breathes into it the breath of the papal life, and the result was conflict with the kings of England, the ban of Rome in excommunication, and the savoury smoke of cursing from the mouth of hell. This kind of warfare was new for Normans and Anglo-Saxons ; they thought that it really meant something very serious ; they were cowed before the invisible powers that could do such horrible things as open hell and close the doors of heaven ; and thus the success of Anselm and Rome against Henry and England. This was a fair start ; particulars and individuals worked well together ; and the creature had found a form that was endowed with life. What Thomas of Aquinas represents is the spirit of the papacy, with its nerves everywhere, and its eyes, ears, nose, tongue, and power to touch, and move extended to the ends of the earth ; in other words, it is Thomas that organises all particulars into individuals ; that numbers, measures, weighs, plans and designs all that this monster is going to do as the supreme ruler over men ; not a demi-god, but the very representative of God upon the earth. Now, it so happened, not by chance, but, as men say, in the providence of God, there came into this papal school a man named DUNS SCOTUS from the far West, some say from Duns in Scotland, or somewhere thereabout. What took place is found in history ; the Scotists and the Thomists could not agree. Thomas would have his way ; and he maintained, as is usual with such people, that it is reasonable to suppose that he was infallible ; whilst Scotus, like a true Scot, maintained the freedom of the will, his own and others, and that it is from this source that morality is derived. Thomas seems to assert that what he sees, hears, tastes, smells, touches, thinks, and says, must be true ; but Duns said no, and that he would not accept such a doctrine. Scotus would analyse his particulars in his own way ; and synthesise them in his own individual mind ; and he would not allow any Thomas in Rome, or elsewhere, to dictate to him what he was to believe. But men say, this is only *Franciscan versus Dominican* ; not so suggests Divine Wisdom, there is far more in this than appears upon the surface ; it is the Spirit of Christ in the mind of Scotus.

telling him that individuals are not constituted as popes; theologians or philosophers please; that the Spirit has something to say in this problem and, that He is not going to give up all that He has gained by particulars and individuals, by generals and universals in the past. All this as a psychological problem is deeply interesting, and here it teaches the great truth that God's Spirit and the spirit of evil meet within the human mind; and the meeting means conflict and not union, war and not peace. The devil's advocate says, "Take eat what I give you, and do not reason about my authoritative words;" but Christ's Spirit whispers, "Dissect, analyse, define every particle of food received, because unless you do so the result will be disease and death." Of course what that Scot did, though he may not have considered the matter, he drove in a wedge so sharp, strong and thick into this mind of the papacy that it has never been re-united. Philosophers say all this is nominalist *versus* realist; it is far more, it is the Life of Grace bursting the fetters that would bind it and boldly declaring that life is stronger than iron bands; and that the living will destroy and live upon that which is dead. This is the parable of the divided papacy, the divided Church, and the divided mind, or heart, of a man. Do men suppose that the Spirit of Christ, and of Life, is going to be crushed to death by the earth, or by a devil? The conception is preposterous, the universe protests against such folly; it is unreasonable, and only those beguiled by the devil could believe such nonsense. It is ROGER BACON that takes up the story of what took place after the rupture of the concordat powers; the papacy and theology kept all they could grasp, and philosophy went forth into the world of Nature, the desert, to converse with sun, moon and stars; to enquire about things, their nature, and their order of development, in the realms of particulars, individuals, generals and universals. BRUNO followed Roger Bacon, animated by a kindred spirit; the papacy and theology caught him napping at Venice, they took him to Rome, and there he was burnt as a heretic, to warn other men what their fate would be if they followed in his footsteps. True they caught the individual and made an example of him, and of themselves; but they did not catch, or destroy by fire the Spirit of Life in Bruno; the ideal lived; the burning fire, the stake, the martyr for truth—kindled new centres of light and disseminated new seeds of life, that were scattered broadcast throughout Europe. The response of the Spirit of Truth to this blind, dark, malicious act

of the papacy was somewhat strange; a spark from the flame at Rome, a seed from the same Divine Life, entered the soul of a poor shoemaker in Gorlitz, Germany, and forthwith he took up his parable about an Aurora, the bright redness of a new day that he had seen. He saw ideals in all particulars, individuals, generals, and universals; and he told men that things consist of Yes and No; the Yes being God as truth; the No being all the manifestations, the relations of the One. The papal power was blinded so that it did not see truth. The Spirit of Truth entered Jacob Bohme, and he declared that he saw into the very nature of things, their heart of hearts. Of course he was a mystic and a theosophist, if men wish so to name him; but what do such names mean, but that this man was in the Spirit, and the Spirit in him? But, it does not mean that the man understood the meaning of the mystic visions. The mystic sees the universal vision; but who would ever suppose that Bohme, standing in the darkness with his face to the east, with the glowing redness of the first rays of the dawn striking his face, and being reflected therefrom, was in the full light of day with the Sun of Righteousness shining in glory? True the papacy could light a fire in Rome and burn Bruno; but what can the papacy, or any other power do, when the doors of heaven are thrown open, and the glorious light of truth strikes the dark earth? When God comes thus to men in a John, Paul, or Bohme, let them keep silence and worship; if they do not see the mystic universal light, then God help them, they are blind indeed. On the earthly side, the papacy, theology, and schools of philosophy; on the heavenly side, Bohme, with the rays of the morning on his face; and in the Neapolitan dungeon for twenty-seven long years, seven times under torture, there is Campanello, named a heretic. Upon Germany there is the rising sun of the Reformation; upon Naples and Italy, the horror of darkness, persecution, and a living death. The visions are vivid, just what would catch the eye of a seer painter; the men are living parables, Bohme of the day breaking on the earth, and poor Campanello, the Dominican monk, dying in the monastery of his Order in Paris.

The fourth series of philosophers begin with FRANCIS BACON, after the morning has dawned upon Germany, France and Great Britain. The scholastic period is past, and men breathing the fresh morning air begin to talk about building a new temple of God in the earth, one that will be built upon a true foundation

with sound materials, and not as men had built in the past by deductive processes of thought. This seems to be the root conception in the mind of Francis Bacon ; his recommendation to all builders is that they look well to the quality of their materials ; test and try them by induction, and by experiments, so that what will be used for this House of God will be worthy. His advice is wise and good, and, if he failed, as his critics say, to act up to his own ideals, this only proves that his spiritual vision, was greater than his knowledge, and his practical efforts. His ideals are these : to test every particular ; every thing, thought and word ; and, when building, to do so with the living faith that the temple will be made manifest in due time. In his days, and upon the principle of induction, the foundation was laid that has proved so fruitful for scientific knowledge ; and it will be a pleasant study for men in the future, to trace the order of development from the particulars of science, to the universals of philosophy. With HOBBS the new philosophy takes a form that is not loved or admired ; his limitations are earthly, physical, materialistic. His particulars and individuals are not such as men love to contemplate ; they are self-centred, repellent, and suspicious ; they generate ill-will and national antagonisms. This is the strange spirit conceived as animating a hedgehog. That he represents the thoughts and feelings of many men may be quite true ; but these are surface experiences, ever-changing phenomena, and not in harmony with the underlying unity and harmony that is found in Nature. Self-asserting pessimists will maintain that evil is the rule and good the exception. They live among the machinery of life, with the wheels moving in every direction ; thus they come to think that improvement is out of the question ; the wheels will mangle and destroy all that get into their teeth, and there is no power that can deliver mankind out of the hands of this cruel bloody Moloch. Surely men can now see, in the light of cosmological principles and their order of development, that the thoughts of Hobbes, and all such men, are ignorant misrepresentations of the physical world. Force and life unite, and order and law reveal harmony and unity. As in the physical, so in the psychical and the moral, there is harmony, order and law, because these are constituted to be complementary to each other. What men have to consider is not the jarring effects produced by sin, ignorance and folly ; they are invited to study the home, the mutual love of *parents* and the tender affection they have toward their chil-

dren. The ideal is not sin, shame, strife, and hatred ; rather it is innocent happiness, pure love and unwearied devotion in the family circle. Men know that this is what is meant to be the atmosphere of the home ; but if they will thrust in amongst the sweetly, smooth machinery of love, the horrid pains, passions, and pastimes of earth, what can they expect but troubles and sorrows, differences and disagreements ? The machinery of order and law is heavenly ; about this matter there is no doubt, and only ignorant, selfish, pleasure-loving, earthly people, are so foolish as to suppose that the godless music of earth, or the vicious so-called pleasures of hell, can be admitted into heaven freely, and that heaven will remain heaven still. It is useless to reason with such men ; they have no conception of the goodness or the mercy of God ; they will not even try to think that what seems to be so painful, and so hard to bear, are the very means of grace to lead to reflection, to prevent judgments that must follow what is wrong. If men are advanced far enough in their education to understand the meaning of order and law, they must know that the breaking of laws, or want of conformity to them, will bring about serious results ; laws broken, turned into evil channels, become shadowed by a curse ; and it is Grace and the laws of Grace that intervene to change cursing into blessing. Grace here means the River of the Water of Life ; it overflows all realms of thoughts and things ; and, it has just these objects in view, to neutralise every form of cursing ; to change men by Heaven's richest blessings ; to sweeten the salt and sulphurous dead sea of earth ; and to make it fertile and beautiful like the Heavens. Men have reached the definite point where they ought to comprehend these things in their order ; if they have no wish to study, or understand what these things mean, then all that can be said is that they prefer the school of Hobbes to the University of Christ ; they will cherish and nourish their pessimistic grievances, and in the most ridiculous, ignorant manner continue to assert that they will not listen to the overtures of Divine Mercy and Love. The spirit of Hobbes is typical ; from many particulars, wrong in their relations, men produce individuals like Hobbes ; they are everywhere, and they think they know all that Hobbes knew, and more. Hobbeism may become general, with particular ideals ; it has been a power among men, and is so still ; it is his spirit that moves where there are strong antipathies, discontent, and revolutions. Where there are classes and masses, capital and labour, conservatives and

liberals, radicals and socialists, the spirit of Hobbes is not far away. Doubtless the man had his good points, and he was a wise philosopher; but the man that is a lover of strife and ill-will is a dangerous counsellor, and men do not expect that it is in this way that the heavenly temple is going to be built. Bacon told men what is the true and right way to build, and for this information they owe him thanks. The spirit of Hobbes has been moving among men with the hammer of Thor, breaking everything to pieces, and preparing the new foundations; and if this is so, then, perhaps, though men may do so with little grace, they ought to recognise that he also is not unworthy of their thanks for this necessary work. It is out of this chaos that scientific workers must do their best with the materials they possess for the building of the new temple. Before the days of LOCKE the astronomers had begun to study the heavens to discover the order of the motions of the heavenly bodies; to analyse matter; and even electricity and magnetism were revealing their strange secrets. What this means is that the heavenly temple and the earthly footstool were beginning to manifest their outlines; and philosophic thinkers were trying to analyse their own thoughts and the means by which knowledge is attained. The particulars that specially occupied the study of Locke were the means by which sense impressions, images, thoughts and ideas are traceable inductively to attain to understanding. HUME, CONDILLAC and others follow out the same line of enquiry, taking up the realistic position of studying Nature and man. They may be said to deprive themselves of skin, flesh, bone, and brain, and, in the coolest manner possible, conceive that they are destroying personality, and reducing consciousness to sensuous impressions. Hume confesses his failure in trying to synthesise impressions, as particulars, into a unity; and the latest expressions of this school seem to tend to show that functions, as particulars and individuals, are everything, and that there is no ultimate substance. As these wise men practically prove by their thoughts, words and actions that they are compelled to act as individuals, it is hardly worth while to argue with them about such matters. What is required here is not to take such men seriously, but to treat their theories as practical jokes. They might be asked how they enjoy their disembodied life? By what miracle they attain to consciousness? Whether they will ever discover that they are living persons of many particulars in one individual, *and not mere transient sensations and impressions that are ever*

changing ? The point to seize here is not foolish agnostic theories, but the real, most valuable, service many scientific workers have done, and are still doing, in connection with the building of the temple of wisdom. Their particulars and individuals mean this : they are the men who have been making the windows, doors, outlets and inlets for the temple ; they have with great patience and perseverance, detail upon detail, discovered in what way the spirit of man works by, or through, the special senses and the nerves of sensation ; they have advanced to the citadel of the brain, and discovered some wonderful secrets in connection with nerve action. They do not seem to fully appreciate their own works, neither are they appreciated, for what they have really done, for mankind. Of their scientific work, which is truly valuable, the modest discoverers say little ; but of foolish theories in connection with an agnostic philosophy men hear far too much. These agnostics are like children with their penny trumpets ; they make a noise at every street corner, and, the pity of the whole procedure is, that of the real workers little is heard, whilst the trumpeters blow their own trumpets as if they were demigods. Here, it may be observed, the problems of thought turn upon realism ; and, as a rule, this school of thought pride themselves greatly on being realists. Some people think of them as materialists, but this they deny ; they conceive themselves to be bundles of particular sensations and impressions ; but how they are bundled together into an individual unity it is not easy to discover. If they are really particular sensations not possessing any individuality, by what means are they going to rise to generals as ideals and universals ? With the idealistic school of DESCARTES, MALEBRANCHE, LIEBNITZ, BERKELEY and SPINOZA, there is not the same difficulty ; they begin with the unity of the individual spirit ; from that centre they work, and try to discover in what way the mind is formed and organised. Such philosophers think and act reasonably ; they begin at a certain definite point, and, right or wrong, they form theories of the way there is perception by the senses, reception by the spirit, conception in the mind, thoughts, ideas, order, law, knowledge and wisdom. These thinkers may be set in their order of development thus : Descartes is found in the empty temple trying to find out how it is furnished. Malebranche reverently thinks that there is no possible explanation but that of men thinking the thoughts of God, in God. Leibnitz wished to discover how individuals, containing so many particulars, and all monads, co-operate, work so harmoniously, as if they were pre-

adjusted by some means, as outer and inner, object and subject. Berkeley seems to enter the temple when it is furnished and all adjustments reconciled ; and he discovers that the man within the temple, and the spirit in the mind, are at home. The universe is heaven, but so also is the mind of a man ; and, sensations, impressions and all the phenomena of the physical world are ever changing, they abide not, and they are not to be compared with the contents of the mind, that are abiding facts as ideas and as ideal. It is this clean sweep made of the so-called real, the ever-changing, the transitional, as related to man, that is so important with Berkeley. He has discovered the spiritual world that abides ; he is actually in the land of eternal light and love. Set this idealism up against realism, then realism is as a mirage of the desert ; unite realism and idealism, the one as the particulars, the relations ; the other, as the individual and as general ; and it is seen that the individual is ideal and cannot be anything else as the union of all real particulars, which realists say are only sensations and impressions. All this seems plain as to Berkeley's position as an idealist ; he cannot be moved, or explained away ; he is in possession of his kingdom by divine right ; and, the only way he can lose it is by listening to the devil's idle talk about knowledge, likeness to the gods and open eyes ; let the teeth enter the apple, thus destroying its unity, and very soon it will be reduced to realistic sensations and impressions. SPINOZA, it may be conceived, if his position is to be understood, as related to development, follows Berkeley. He deals with particulars, individuals, generals and universals ; and in the many there are the attributes of substance, the universe, God. Extension and thought, particular and individual, are one ; the generals unite thoughts into ideas, attributes, and God is the Universal, the One and the All. The highest knowledge is the knowledge of God in His unity. This is known as Mysticism, or Pantheism ; or, if men turn it earthwards, it may become, as some men say, Atheism and Materialism. The differences lie not so much in the facts as in the men who study them ; if agnostics and realists, then atheism ; if idealists and spiritualists, then the spiritual God ; if mystics, then God is the eternal substance, the One Spirit, the All. If men aspire to think like Spinoza, to become " God-intoxicated," then they must see through all particulars, individuals, and generals, beyond the pure atmosphere into the universal ether. They have to take, as did Spinoza, the raw material and form *glass* ; then they have to learn the craft of glass polishing, purity,

refraction, and all that is involved in the science of optics ; in other words, "Blessed are the pure in heart ; they shall see God."

It may be useful here to make a few suggestions about the German school of idealism as represented by Kant, Fichte, Schelling, and Hegel. Here idealism becomes conscious ; and it is in this school that particulars, individuals, generals, and universals shine forth radiant with light. The strange thing is that philosophers have not seen the remarkable development, and the unity there is in these four great thinkers ; but, if their own eyes were holden so that they did not see what their philosophies meant, it would not be so likely to strike others who were studying their diversities, in what way they were the servants of Divine Wisdom in their works. As to the method of study little explanation is required ; the facts have only to be suggested. The philosopher that deals with all kinds of particulars is Kant ; he analyses everything, as a great master in reasoning, and his syntheses to individuals are to be found in the names given in the Theoretical, and the Practical, Reason ; or, in other words, the intellect and its realm, and the moral nature and its Kingdom. Fichte found fault with Kant's philosophy because it was almost without an Ego : he supplemented the particulars and individuals of Kant and the result was the egoistic, or individualistic philosophy of Fichte. The man who deals with many details is Kant ; the man who individualises, supplements and complements Kant is Fichte ; they are one as Force and Life in one organic body are one ; and it is out of place to think of them as opposites or antagonists. If there is disagreement, then this is mere functional derangement, a kind of disease, it is not the normal development of their philosophies. With Schelling there is further development from particulars and individuals to the study of the generals, the ideals ; and this is said to be the peculiarity of his philosophy ; his idealism is general not particular and individual. With Hegel there is further development ; particulars, individuals, and generals are all dealt with in the light of the Absolute, the Universal, and thus he fitly sums up the German school of idealism. What these four thinkers truly represent is the development in the intellectual and moral realms ; they do so in a way, they do not themselves understand ; and their friends fail to apprehend in what way the Divine Spirit has been guiding them. It has to be remembered that the German school is from particulars, individuals, and generals to universals & a

kind deduced from ideals ; they are living in the realm of general ideals ; and, yet, as with all philosophies, they transcend the sphere in which they live and are straining to attain to the universal.

With this explanation as related to the German school of idealism the way is opened up to consider the higher stage of development in the Positive and Synthetic philosophies of Comte and Spencer. What these philosophers deal with as their particulars, individuals, generals and universals, are what have been generalised and universalised by scientific thinkers as order and law in Nature. The particulars, individuals, and generals of empiricism are all involved in those of science ; but the scientific order is quite different, it is in the realm of universals, because every scientific fact, particular, individual, or general, is also in its order, universal. If this is clearly understood there will not be any difficulty in comprehending the thought that every science is a science of universals ; that is of universal particulars, individuals and generals ; and what science is consciously, or unconsciously, aiming to attain to is the universal individual ; and the ideal universal that is involved in science as synthesised by philosophy. What then is the reason that these universal thinkers, with their universal sciences and philosophies, have failed to attain to the ideal as universal ? They failed to include in their particulars matters of supreme importance ; and, having done so, it was simply impossible that they could reach the goal of universal harmony and unity. This way of explaining the failure is a form of truth with which intellectual thinkers are familiar ; it is constantly met with in the supposition that the results of reasoning can only be the summation of what has been within the sphere of reason ; in other words, the analytical particulars will make up, rightly or wrongly, the synthetical individuals. If any philosopher puts into his philosophy something not involved in the particulars, that is, assumes something, then there will be something wrong in the philosophy that cannot be proved logically from the contents. Taking the Positive philosophy of Comte as an example ; if all the truths are positive, that is, proved by science in every particular, then the philosophy would be the harmony and unity of all the known individual and particular facts. Religion, if omitted in the sciences, ought not to be found in the philosophy ; if it is there, then the philosophy would agree *with the particular form of the religion*. It has been suggested

that Comte's religion of Humanity is an after thought, something added because necessary; and, that this was the way he tried to give to men a religion that would be a centre of unity for worship, and to satisfy the higher instincts found in mankind. Returning to the conception of the universal temple, it may be said that this philosopher having finished his work, a great work, he was disappointed, discontented, unhappy; the most glorious structure of human thought ever conceived was tenantless; he could find no God in the universe to put into it. He could not with any sense of modesty deify himself and become the god to live and reign in this magnificent temple; thus there followed the proposal to deify Humanity, and to worship and offer the incense of praise to this god, that Comte, the Frenchman, had set up as the glory of the universe. As related to the Synthetic philosophy of Spencer the same reasoning holds good. He is frankly honest about the Unknowable; about the superstitions that are involved in religion; that religion is not worthy of serious consideration; and, as for metaphysics such as are used by theologians and idealists, they are to be ignored as useless. What seems to be plain is that these universal philosophers failed to rise to the universal because they were naturalistic, agnostic, mechanical thinkers, and wilfully omitted, the spiritual, what could be known and experienced, and what is living Truth and Righteousness, Grace and Love. Omitting God, the Reality; Christ, the Ideality; and the Spirit, the Spirituality, what could the result be but failure; a something spiritual people could not receive, conceive, or understand; thus bringing about the strongest antagonisms, and, it may be, the greatest struggle known in human thought. What is the meaning of all this in the light of development? It is not anything new, Plato and Aristotle were deified and the wisdom of God was rejected. Moses was deified by the Jews and Jesus Christ was rejected. The City of God, as seen in vision by Augustine, and the papacy in Gregory, was accepted, and Grace and the Kingdom of Grace in the true Church of the Spirit was rejected. The universal philosophies of Comte and Spencer were accepted by many; they were prepared to worship Humanity as Comtists; or, to set up their own agnostic little demi-gods in the temple of the Unknowable and the Universal; but they rejected and despised the Corner Stone upon which the Universe rests. These are examples of the perversity and the apostasy of men; they would glorify Humanity and Man; they did not remember that those

who fall in penitence, humility and worship, upon this Stone, are broken ; but upon whomsoever it shall fall, it will grind them to powder. It is not necessary to read into such words any physical, autocratic, despotic action ; it conveys this thought that the power, the majesty, the glory of Christ in Grace, as the revealed purpose of God in Mercy, Grace and Love, is so wise, potent and purposeful, that every power and realm in the universe is subject to it. The physical figure of thought is the sign for men to study so that they may understand, that no possible conditions can exist that will prevent the fulfilment of the promises of God as revealed to men for the salvation, redemption, regeneration and restoration of mankind to the Gracious Inheritance in Christ, prepared for mankind.

The remarks to be made upon the Bible will be brief, but sufficient to point out in what way the Kingdom of Grace, as revealed in that Book, falls into a similar order, and how it can be tested, as an order of development by the same means. This thought requires to be kept in view ; the Creation story is a revelation, as introductory ; necessary as the means of revealing God as Creator. This is a gracious revelation from the God of Grace ; but in a true sense, the history of the Kingdom of Grace begins with the generations of the Heavens and Earth, the Fall of man from moral manhood ; and all the following generations are those of Grace for Salvation, Redemption, Restoration and Regeneration. These are the universal concepts, as ideals, that are used during the process of development ; but Regeneration is the immanent conception ; it is the Spirit of God that is living in mankind preparing an environment, and an atmosphere, in which men can live. It is not to be supposed that the Fall, in the widest sense, is to be limited to one event ; it is repeated in the seed of Adam, at Babel, in Jacob's family, in the Desert, the Land, the Kingdom, in Judaism, the Church, as the papacy, and in philosophy, at its highest tide mark in the philosophies of Comte and Spencer. The race has fallen, has been ever falling from its ideals ; and yet Grace has lived, worked, suffered, died, and has come to life again, under all these changes. Grace has reigned and brought about this marvellous revelation so that men may become conscious of these facts in a scientific order, to be confirmed by Divine Wisdom ; and in this way they will be without excuse, if they continue to follow the lines upon which they have thought and acted in the past. 1. The series of generations from *Heavens and Earth to Terah*, including Abraham and his story,

give to men all the particulars, in their order, of the Fall; sin and its penalties; Adam and his race, in which the Man, the Companion of God is found; the consequences of sin; the means of salvation; the possession of the purified inheritance; the apostasy from Grace and the fall through pride and ambition; symbol ideals as in names; the vision of a man seeking for a promised land and not reaching it; and the individual man, who by faith finds the land and enters into the possession of the promises of God to mankind. 2. In the series of generations from Noah to Isaac there is revealed the particulars of the way of salvation from sin and the overthrow of evil; the possession of the earth by the saved race; the name and names as signs; the man on the way; the Ishmael seed of signs and symbols; and the promised seed, Isaac in the land possessing it in the hope that the promises of God will be fulfilled. In this series will be found the psychical particulars and individuals as found by analyses and syntheses; the names may be conceived as ideals, or generals, as Isaac, as the Hope of the world, is a universal conception. 3. The series of generations from Shem to Jacob reveal to men the way of experience, of redemption, of ideals. Every name in Shem and his family is a general concept, or an ideal; Terah and his family are ideals; Ishmael and Isaac are ideals; Esau is an ideal; and, in Jacob, in his life and training by the Spirit, there is the synthesised individual ideal of the Divine Patience in Grace, as a revelation by the Spirit, this is a universal ideal. 4. In Abraham there is revealed a divine ideal; that is a universal of Grace and Faith. In Ishmael and Isaac, Esau and Jacob, Judah and Joseph, Manasseh and Ephraim, there is summed up the story of Divine Grace as universal. It is in Abraham that all the past is synthesised; and he is the revelation to all men who have faith in God of what is to be the issue of the promises to Faith. It is in the seed of Faith that all particulars, individuals, generals, as ideals are found, and the ideals become the universals in the Kingdom of Grace. The extent of this vision is a magnificent revelation of the way of development by faith; from the Heavens and the Earth to the Kingdom of God still future; it is all there in definite order, as ideal and universal. In this sense the Book of Genesis is one of the most marvellous writings conceivable. This is where Ontology, Ideology, Teleology and the Cosmology of the spiritual world of Grace are manifested; and, this is where metaphysics condescends to throw a kindly word, a friendly gesture, a smile of pity mingled with contempt, upon poor ignorant

agnostic realists wandering in the darkness, who had declared that they would have nothing to do with spiritual apparitions that no eye could see, or perceive, by any possible means. This is transcendence and transfiguration; the ideal and the universal; this is that realm which agnostics despised and rejected; poor benighted mortals, they thought they knew everything that was worth knowing; there is Heaven thrown open before their eyes; and, how they are to escape from looking into it and seeing its glories passes comprehension. If they will persist in their blindness, then there is only one way by which they can achieve their purpose; they must harden their hearts, and sear their eyes as with red hot irons; for nothing less will prevent their seeing the glorious vision that is dawning upon the earth.

The Series of Books from Exodus to Kings; from Egypt to Babylon, are to be studied in the light of the same conceptions. 1. The Books of Moses contain the story of the redemption of the people of God from the tyranny of this world as represented by Egypt. The particulars of deliverance and redemption, the baptism, the desert, the law, the forms of outward visible worship in the tabernacle, are all given in detail; and, the synthesis is the nation of Israel under Moses, beneath the shadow of Sinai. This is followed by the particulars in Leviticus which deal with sin, sacrifices, priests, offerings, the clean and unclean, leprosy, blood, atonement, reconciliation, feasts and the jubilee; and all these may be conceived as being synthesised, in the way of purification, by the High Priest, the Day of Atonement, Sacrifice, and the Intercessor with the Father, Jesus Christ, the Righteous. The Book of Numbers is that of experience and empiricism. In it there will be found many particulars of the way from Sinai to Jordan; from conversion, confession and dedication, to that period when there is such a regeneration, and renewal, that there is a kind of preparedness to enter in and possess the promises of God. If Numbers sums up all particulars, individuals and generals, then the Book of Deuteronomy is that universal appreciation of ideals, that lifts the soul above Egypt and law, rite and ceremony, forms and feasts; there is fellowship with Moses in his immortal song, and when uttering the blessings upon the twelve particular tribes that are generals, in their ideals; and these are all synthesised into a spiritual nature, whose God is the Lord, the Redeemer. This fourfold Series of Books are to be studied as like one intellectual city of God, that lies four square in the sight of all men; and, it is, as intellectual, in particulars,

individuals, generals and universals that they are to be studied. The Books Joshua and Judges are in their order, moral, as representing the land, the conquest over evil powers, possession and division, or classification into portions. The particular details are given; the synthesis of the possession of the nation in the land is seen, and the individual to be studied is Joshua. There follows sin, evil, idolatry, sorrow, suffering, subjection and tyranny, until the people of God are found to be defenceless, hiding in fear in caves, and their enemies triumphing over them. Where will a commentary more powerful and touching be found of the sad plight of a nation that gives itself up to idolatry, pleasure, self-seeking, than in the Book of Judges, the history of the Commonwealth. True, the same story is repeated under the Kings in another form; but, the message is the same; it is that those who forsake God and despise His mercies, they are forsaken by Him; they enter upon the downward path that leads to disorder, disease, disintegration and death; and, what can men expect if they place no value on the Grace of God and His friendship? 3. All these particulars and individual experiences in history are truths revealed to men. The nation was almost dead, the flickering life could have been extinguished by a Philistine raid, and then the end, disorder, disintegration and death. Not so; Israel lives; God's purpose of Grace cannot die; thus, ere death takes place there is divine life in a woman's heart; faith, and prayer to God; and a child lives and is born. It is with Samuel that the particulars as to kings and Kingdom are revealed; the King is rejected; the earthly king takes His place; another king is chosen when the earthly one is rejected; and, there follows that struggle for power which is the central thought in the history of mankind. These kings are age-long types, they require to be carefully studied, so that thoughtful men may understand what God and men mean by them. There is the vision of a universal Kingdom of peace, a wise king and a glorious temple for the worship of God; but, even whilst men are gazing upon the vision, it is dissolving before their eyes; there is schism and war; a king that is a fool; divided worship, and wicked apostasy and idolatry. 4. After Solomon, wordliness, vanity, despotism, evil counsellors, jealousies, schism, war, idolatries, and apostasy, and the end is the captivity. In these will be found particulars that require to be studied; individuals that speak with voices that are prophetic; general concepts that are types of ideals; and universal principles as to

the method of the divine government in nations, which men, kings, rulers and statesmen ought to consider.

The series of Books from Isaiah to Jude may be said to deal with the great spiritual movements that fulfil all that is in Genesis and in the nation of Israel. The particulars are those of the vision of the Kingdom of Grace in the earth, as spiritual, for all mankind as promised to Abraham. The first series of prophets give the particulars as to the degradation of Israel, the wickedness of the nations, judgments, the captivity, the Presence of God with his people in their suffering and sorrow, the Divine Providence, and mercy to the fallen. These are the spiritual particulars, individuals, generals and universals that men require to study, in the light of the way of salvation, and the wide outlook on humanity in the age that is dawning upon the world. 2. The second series of prophets deal with the lost world doomed to destruction; God, as pitiful, sending His messenger asking men to repent and be saved; and, His messenger as unwilling to carry to sinners the message of mercy. A city saved, and a great Saviour, as the Branch, the King, the High Priest and the Sun of Righteousness. They may also be studied in their order as preparing the way for the coming of the Forerunner, and of the King of Israel. 3. The Gospels, contain the particulars as to the coming of Jesus Christ as fulfilling all the particulars, individuals, and generals contained in the Old Testament, from Abraham to David, and the Captivity to the Advent of Christ, through all the generations; and, from God by Adam to Christ in the world of humanity. It is not necessary to enter into details about these matters, what is desired being to draw attention to the method of development. What will be found in the Gospels are the particular thoughts, words and actions of Jesus. He is the individual embodiment of all these as by a Divine Syntheses; in Himself He is the universal Saviour, and the only universal Sacrifice for the sins of men. 4. The Acts of the Apostles and the Epistles deal with the Ascension of Christ into His glory; the coming of His Spirit with power at Pentecost, the formation of the Church in Jerusalem, its extension to Samaria, Asia Minor, Greece and Rome. All the particulars are detailed; they indicate in what way the Gospel was carried to different parts; and in what way there was individualism in the formation of autonomous churches. The psychical life of the Church may be found as particularised and *individualised* in the epistles to Rome and Corinth. The epistles

Galatians to Philemon are those of experience and empiricism, containing particulars, individuals and generals as ideals. The epistles from Hebrews to Jude may be said to be the universals as derived from, and as summing up, all the generals that are to be found in the Bible.

There may be said to be a fourth series, which are in their nature spiritual universals. To find these reference has to be made to the order in Genesis, where the fourth series is from Abraham to Joseph and his sons in Egypt; it is the same order that has to be followed as related to the whole Bible. The universals here would be four in each series; those in Genesis being Abraham, Isaac, Jacob and Joseph, as representing Faith, Hope, Patience and Love, as saving and regnant. In the nation and Kingdom of Israel, Moses, Joshua, Samuel and David, as corresponding with the Beatitudes of Mercy in Redemption, Purity of vision in seeing the King and Captain of Salvation in His Inheritance, the Peaceful Ruler, as representing Priest, Prophet and King rejected by His people; and the persecuted King, who in due time comes to His Kingdom, overcomes his enemies, and extends the land of promise from the river to the ends of the earth. What the student has to keep in view here is that he is studying the great parable of the Kingdom of Grace as related to the powers of evil; and, that the history is useful only to the extent that it foreshadows what is spiritual, real, true, ideal and universal. In the third series the ideals as universals are the prophets in their order as particular, individual, general and universal. The syntheses as signs, or names, being Isaiah as making known Jehovah's Kingdom of salvation as universal. The messages of salvation, by Jonah and others, to the world give the particulars about the coming King, the Christ, the Saviour of the world and the Son of God. The end being the coming of the Spirit of Christ as the universal Spirit of Grace and Truth. The first series of four are the metaphysical ideals and universals; the second series those that are empirical, as covered by signs and symbols; they are of a lower grade, as if fitting into the fallen condition of the redeemed; the third series being generals, as ideals; whilst the fourth series are the universals that live and abide, that are perceived only in their scientific order, and comprehended by the wisdom that follows the methods of Christ and of the Spirit. The meaning here is that the order, is followed as found in Genesis and as related to Abraham. With every series there is a change of

position as related to the student. At first the student sees the Spirit and the spiritual afar off ; it is the mystery of the universe. At the next stage, the psychical, the Spirit and the spiritual have become as the mind of the student ; something vague, indefinite, and indefinable ; the senses, sensations and impressions that are sensuous govern the mind, thus the particulars and individuals are natural and the spiritual is veiled over by signs. At the intellectual and moral stage, the Spirit and the spiritual are as visions ; the earthly veil is being dissipated the mist is dispelling and great ideals are taking shape to be realised in the future. At the universal stage, the ideals are transfigured ; the men are in the Spirit, and the Spirit in them ; they see, and know, that they are in the Heavens, with Abraham, Christ, and the Spirit ; but how they came there, or what they will be privileged to see and hear is as yet not explicable ; they are on the Holy Mount, and half awake they say, " Lord, it is good to be here." The remarks to be made about this last stage are, that those favoured individuals, known as mystics, theosophists, and other names, have not been, as some men seem to think, of necessity, pretenders, humbugs, and cheats. They have been influenced by the Spirit in this special universal sense ; but they have not been, as within that realm, psychically, or empirically, conscious of the order in which they have been influenced. It is not unreasonable so to think ; but, on the other hand it is not to be concluded that the men so influenced could, in scientific order, explain in what way they were so endowed or how they could utilise the powers possessed. The universal as mystical, is being developed in them, but they are in the physical stage as of spirit-rapping ; in the psychical stage as of thought reading ; or in some other empiric stage that they do not understand ; thus their pretensions to special enlightenment, to occult powers, are of no real value. What seems to be suggested from this study is that men may be drawing nearer to a fuller revelation of the meaning of what it will be to be in the Spirit. How this development will take place is not for man to predict ; but it may be suggested that the true way is not likely to be by spiritualistic seances, necromancy, magic, or vague theories of theosophy. These, as germinal, have been known by men and practised from the earliest ages ; it cannot be said that in a practical way modern operators have extended their powers of vision or of action ; and it is not likely that they will do so with their present methods. These thoughts are not

expressed in an anti-pathetic spirit, but rather to bring about careful reflection upon the whole question. Of this men may rest assured, that antagonism to Christ and His Gospel must hinder progress ; that it is Christ and His Spirit that will bring about the great change ; and that the revelation can only come by following scientific order as law, because the mystical, as universal, must conform to divine order. The physical of this order, it is safe to suggest, will likely be found in ether, electricity, and magnetism ; the psychical in the mind as para-magnetic or as polarised to spiritual truth ; there is no empiric, reasonable, ideal theory known ; therefore, men ought to be careful how they meddle with such matters. In their ignorance they may become the devil's tools for evil doing ; they may think they are in communication with Heaven, and become the victims of wicked men. If men know that in all this realm there is no pure light of truth from Heaven, surely they will think more than once before they turn aside to seek for light in the darkness. It may be expected that in this realm there will be development in the future, but not suddenly, mysteriously, and in some occult way. The safe way is to walk in the light of known order and law ; by this means particulars will be changed into individuals that possess the light of truth ; the individuals will find ideals in which to express their thoughts ; and the universals will be included in science and Divine Wisdom. What is here suggested may be expressed in another form ; if the physical in this realm is to be found in ether, electricity, and magnetism, then the psychical universal order will require to be similar ; the intellectual and moral order will require to be understood and obeyed ; and it is through the intellectual ideals as particulars and individuals that the universal will be reached. This vision of mystic truth is immensely complex in this sense that the universals are not known or understood by men ; when they stand in the Spirit, beside Christ, then they will see that all truth radiates from Him, and may be conceived as converging in Him. The pure light of Universal Truth radiates from Him ; when it passes through pure media then it will converge into the souls of men as the pure light of truth ; and men will say of themselves we have been transfigured ; the Spirit has taught us, and we are like Christ, pure idealists, in His image.

The question now presented for brief consideration is whether, in the light of science, Nature can, in a limited sense, be tested in the same way. Science is the analysis of generals, ideals, order,

law, as derived by inductive reasoning from particulars, and synthesised into individuals; and the ideals, as abstract conceptions, are capable of further analysis in the realm of the universal. The cosmological universals are Force, Life, Spirit, Mind, the Intellect, Moral Power, Grace and Sacrifice; the meaning being that they are the ultimate words, names, in these realms; and, that their individual universal Ultimate is the One, Reality. Taking the realm of the physical; if Force, as energy, ether, electricity, is the synthesis, derived from all kinds of particulars; or, as reduced to light, spectrum analysis, chemical analysis, and to concrete things such as earth, water, coal, iron, then the result is that the related ultimate universal Force, under all kinds of changes, seems to be found under all these forms. When Thales and his friends analysed matter of all kinds and resolved them into a one thing, water, air, or fire; they began at the earthward side of particulars, and rose to an individual universal. In this instance one word is taken, an ideal that is a universal, and the scientist and philosopher of to-day find in their one word thousands of conceptions of which Thales did not dream. In one order, things are particularised, individualised and generalised into a word by one method of development; in the other the reverse order, the ideal is developed. All the things are in the word; and the ideal word contains all the things. The All-seeing sees from the Word to the things; the seeing feel their way from point to point until they reach the word; the first way is Divine; the second is human; but, when the human reaches the divine, the universal, there is light and the all is seen. This, perhaps, expresses, in some sense, the difference between the synthetic philosopher and the inductive one; the definitions of the former are from words to things; whilst the latter by induction rises from things to words, or one word. If men desire to attain to the universal, then the inductive path is the one upon which they ought to travel; and they will make a serious mistake if they assume the divine all-seeing method of deducing from words, things and thoughts which they cannot prove to be involved in them. It will not do, however, to conclude that such men had not obtained knowledge by inductive reasoning; this they did to the utmost of their powers mentally and morally by the intellect; the *mistake* lay in this, they would make the forms to contain their *own systems of thought*; and, they would not patiently try to *interpret the forms* in Nature, in which they lived, moved and

had their being. God's way for men is to begin with the things and learn all about their forms, so that the thoughts might conform to the things; wise men say that the things are beneath their notice, they are as gods, they see as with open eyes all that is contained in words.

Concrete things are particulars; in the realm of experience men deal with them one by one giving them names; and, all things of the same kind are synthesised and named as individuals. When the analytical chemist analyses matter he does so to elements and to atoms. Hydrogen is his standard of measurement, and all other elements, more than 70, are universally related to Hydrogen. In this sense all elements are correlated by weights and numbers, and they are also put into classes and families that are similar or dissimilar. The chemist in his scientific order does not analyse beyond atoms and elements; he could say matter is one, but there are particular forms of matter, as elements; and, they are all named to distinguish them from each other; or he might say that each element is an individual as related to Hydrogen. If the question were asked, Is Hydrogen, or iron, or carbon, really one thing, not possible of further division, the chemist might say, ask the physicist what he knows about this matter; and his reply would probably be that he did not clearly understand what a chemical element means, or an atom; but, if these were by heat, or by electricity, dissolved, set in motion, it is probable that the so named atoms and elements would be broken up, analysed and changed into modes of motion, or into ether. Thus by analysis matter may be divided into about seventy elements with definite atomic weights and quantities, as related to Hydrogen; they have certain qualities as related to families; they may be reduced to modes of motion, and thus the particulars and the individuals are very very many in this realm of Force, and all these are set in due order by scientific classification. There is the realm of the senses and experience, and a realm of chemistry with analysis and synthesis. There is a higher stage as studied by light, the prism, and spectrum analysis; in this realm elements are dissolved, evaporated or disintegrated, by intense heat, the light passes through the prism and is refracted, and in this way the particular elements, as individuals, may be further analysed and shown upon the prismatic spectrum; the inference being that if all the elements were thus analysed, the result would be something like the solar spectrum from pure white light. The

peculiarity in this realm is that each ray or line upon the spectrum has its own rate of motion, and angle of refraction ; that from pure light the solar spectrum is produced ; and that the spectrum can be reversed back into pure light again. What is remarkable about these realms is that they seem to be autonomous ; they are self-contained realms having a centre and circumference of their own without any apparent likeness. There is still another realm of Force as motion, that of ether and electricity, distinct from those mentioned in which the methods that are operative are different. There is a something named ether that is universal ; it is said to be the medium by which light travels through space ; it is not atomic or elemental ; it is diffused through all space and in all things ; and it is under definite conditions, in this medium that electricity and magnetism operate. It is within this realm of the universal that physicists are working and making wonderful discoveries ; they have stated that they have analysed an electric current into its rays or lines of force ; and that in doing so they have passed beyond experience, chemistry and elements, light and the spectrum, and they have, in a sense, resolved these, by the way of electricity and magnetism, into the universal substance named ether. If this is so, then this would mean not merely the final analysis, but the final synthesis also of matter, or energy ; the supposition being that by patient scientific enquiry and experiments, the whole order of physical force, as matter and energy, in all its complex relations, of all particular kinds, of all individuals, and of all generals are going to be brought to a universal term that may be expressed in one word as electricity, ether or Force.

As related to physical Nature it is worthy of notice that the higher realms are, in a sense foreshadowed by what has been explained, as to the world of matter and energy. 1. The lowest, that of experience, is of the concrete physical, in which things are assumed to be what they appear. 2. The chemical is analogous with spirit and mind, as elemental in particulars in which these are synthesised into individuals with their defined names ; whilst the synthesis of elements into many complex substances are like the mind with its powers to compare, combine, present, and represent thoughts in manifold forms under related conditions, and yet all summed up in the one individual mind. 3. The intellectual and moral realms are like light, the spectrum and synthesised light ; and particulars and individuals are *summed up* in general words as ideals. 4. The ether, electricity

and magnetism are comparable with ideals as changed into universals ; the issue being the Ultimate One, the Almighty.

With the realm of Life the order of development would take this form. 1. There are the visible living things, as they are seen, in all forms, with all particulars and individuals with their methods of reproduction. 2. Life in the individual bodies, as analysed into their constituent parts by the science of anatomy into bone, muscle, blood, nerve-tissues, etc. 3. Life as found in its manifold forms in all realms of life, as explained by the science of morphology ; with all particulars, individuals and generals as words and names. 4. Life as defined by functions in absorption, assimilation, circulation and nutrition as made known by physiology.

In the realm of the spirit the link with the physical is by the nerves ; thus the nervous system in all its divisions require careful study to understand their particulars. 1. Generally they may be defined as particular nerves for nutrition, sensation, the special senses, reflex and volitional motion, and the Brain. 2. The nerves, as to their functions may be described as those of sensation and touch analogous to experience ; taste and smell, analogous with chemistry ; sight and hearing, as like intellect and the moral nature ; sex and reproduction as linked with family life and love. 3. Particulars, individuals and generals, may be summed up as related to all ideals in words or names. 4. From such words as ideals there is through reason and science, that which is conceivable as universals. All this it must be remembered has reference to the realm of science ; where science or knowledge begins is in the realm of experience in particulars, the education is advanced by stages, and at all stages in man's present state there is the relation of the spirit to the nervous system until the universal stage is reached. The spirit makes use of nerves in its active operations upon what is said to be objective ; they are the means of the ego perceiving the non-ego ; but, in all this, the spirit, in itself is known only by sensuous particulars. The nerves are not the spirit ; the ether, or say, electro-magnetic nerve force, is not the spirit ; they are the servants of the spirit, and it is not a scientific statement to assert that nerve function is spirit, or its equivalent.

In the realm of the mind, as united with the spirit, the analogy to be followed is that of physical life. 1. The mind is receptive and conceptive ; it absorbs and assimilates images, thoughts, words, in all their particulars and individuals. 2. The mental

life has its constituent anatomy, that is, parts in which images and thoughts are particularised and individualised, thus sensations, feelings, tastes, smells, seeing, hearing, etc., are all differentiated in their mental structure. The sensations, as it were, enter, or are received into the mind by different organs, and thus the mind is constructed in harmony with the law of living spiritual perceptions. 3. The mental life as intellectual and moral has also its morphological forms; that is to say, just as in physical life the forms may be good or bad, as they ought to be, or as perverted and degraded, so with the mental life, the environment of the child and its training will give to it ideals which as particulars and individuals vary greatly in different men and creatures. 4. The mental life will not attain to the universal in conscious thought, in the highest sense, from pure scientific ideals to universals, or the ultimate as the one; the universal attainable would be that the child would be in harmony with the external world in all its particulars, individuals and ideals, the microcosm of the life that is external.

The mind, it is here assumed, contains in permanent, abiding spiritual form that which is transient, particular and individual in the physical world. It is the continuity in particulars remembered by an individual as thought, that constitutes what is mental. 1. It is into this world that the Intellect is received with power to analyse the contents of the mind in all its particulars and individuals. The fact of comparing, reasoning and relating are well known in the realm of experience; it is by this means that ideals, as generals are formed; and that words as agreeing with facts are known. 2. The object of reasoning is as with chemistry, that of the analysis of thoughts, words and ideas, that is of particulars, individuals and generals, to reduce them to their elementary forms, but after analysis and induction, there would follow synthesis and deduction and the manifold reconstructions to which thoughts and words are subject by grammar and logic. A little reflection will show that the intellectual use of words, which are ideals, is wonderful beyond conception as compared with the realm of synthetic chemistry. 3. In the light of reason, as intellectual vision, particulars, individuals, signs and symbols are all analysed from the contents in the mind, and classified, set in order in quantities, qualities numbers, weights, relations, plans, purposes and designs. 4. All this knowledge of all particulars, individuals and generals, will *be further* classified, organised and universalised until they

are reduced to metaphysical, cosmological and universal principles.

1. The Moral life, it may be conceived, sums up all the particulars and individuals in the physical life, and in the mental life, as well as all the particulars, individuals and generals as summed up by the Intellect in reasoning. 2. This moral life may be analysed inductively into its constituent parts, that is, its constitution, its anatomy, and these would be summed up in such general terms as used by ethical teachers, in courage, kindness, benevolence, temperance and other virtues. These are the living individual organs of the moral man ; what he ought to be and do, by the laws of his being ; and, what men have discovered are for the well-being of Society and the State. They are all pure ideals, and this men know who are sufficiently advanced with their education to understand what these things mean. 3. What has to be considered as the morphology of the moral life must be derived from all particulars, individuals and generals that constitute the life ; not as any, or as all kinds of forms, but as pure true and right forms in harmony with the laws of morphology. In other words, man is not to have the cunning of the fox, the glutinous, impure nature of the pig, the fierce nature of the wolf or tiger, the laziness of the sloth, or the subtility of the serpent. The man has his own true inherent nature, in right forms, and these constitute the man ; any degradation of form means that the man morally is imperfect ; he has not attained to the standard of moral manhood. 4. These are the ideals out of which the moral universals are formed, and these are to be interpreted in the light of functions ; in other words, all the moral organs have their moral functions, and when these live and act in harmony with the perfect good life, this is moral health ; the man is happy, healthy, useful, and fulfils the purpose for which he was created. In all these conditions, there are no particulars, individuals, generals or universals suggesting the thought that man is his own creator, law-giver, or king ; he is creature under law from beginning to end, through the whole course of development ; therefore, his duty is to conform to all the laws of his complex being ; and, there is no exception conceivable within the realm of order and law. It is not suggested that man has no free will, or that he is under the despotic sway of necessary law ; his constitution controverts such a conception what is maintained is that he is a free man within the realms of all laws ; that this freedom is his spiritual birthright, and that

no reasonable man could expect or desire any other kind of freedom. What is taught by the physical order is that law is supreme in chemistry, physics, astronomy ; in physical life in all its branches ; and in the psychical world of spirit and mind in their order and in all their particulars and individuals. By the intellect and reasoning men have conceived how the machines work, how they can be taken to pieces, and in what way they can be put together again to produce innumerable effects, as in chemistry, and in grammar and logic, all these being in their nature mechanical ; but, they are warned against any such foolish interference with things that are living ; the realms are different, and such differences are to be carefully observed. Men, by the intellect are perfectly free to discover all the particulars, individuals, generals and universals in connection with the realm of the inorganic physical world ; and they are invited to use their powers to analyse and synthesise, to inductively study and consider all these ; but students, as scientific men, know that in all these studies they must keep in view the laws that govern the things upon which they are operating. In the realm of physical life there are possible experiments that can be made safely ; things can be done that will bring about degradation ; means can be used that will tend to improve forms ; but there is no power possessed to change the man into a real wild beast, or a serpent. Men cannot change smell into vision, or taste into hearing, but they can change sensations that are pleasant and make them painful ; what is in normal health into a diseased condition ; what is instinctive with love into hatred. Men cannot cause the spirit to perceive by any new way ; or the mind to conceive by any new patent method ; but the organs may be destroyed, that serve the spirit, and the brain organs used by the mind may be wrongly used and become deteriorated. Men may choose to reason truly or falsely ; instead of finding the light of truth they may find error and darkness, and they may be selfish, cowardly and unkind. Men may in these, and other ways use that freedom possessed intellectually and morally, but they do not, by one iota, change the order of law. What is done foolishly in an unreasonable way is contrary to true reason as law, as ideal, and universal. Men can debase themselves from manhood with its ideals to particulars and individuals that are not consistent with all the facts. When men reason, as they seem to do, that law is something despotic that cannot be altered, *and that the physical forms of law overrule all realms, they do*

not seem to represent the real facts. Each realm has its own forms of order, as law; thus physical laws must be said to be necessary; but the necessity, even in the synthetic division of chemistry, is in a wonderful way made subject to free men who know how to use their chemical knowledge and chemical materials. Men are free to live in an impure atmosphere, to eat poisonous food, to avoid exercise, and by such means to make the body unhealthy; but if they know the laws of health, and do so, then they know that they are using the freedom they possess for evil ends, and they are compelled to condemn themselves for their folly. Men may reason as they please upon the subject of necessity and free-will, but the result must ever be that the will has no complaint to make that is reasonable, within the realm of law, of the Divine Order. The necessity, the bonds, the evil, sin, pain, and discontent, arise from the devil's thralldom, and the wickedness of men; those who complain do so because of their own ignorance of the Divine Will as law, and because they are full of prejudices that are earthly and carnal; they are misguided, self-asserting mortals, who live under low ideals, thus they are unfit to perceive, or receive, the truths that are really scientific and universal.

MAN.—As related to the individual man it is not necessary to repeat these arguments. Nature is the macrocosm; all the particulars, individuals, generals and universals are to be found in that great book; the object of science and philosophy is to put all these in their order and thus apprehend and comprehend the works of God. Man is the microcosm; in him all the same particulars, individuals, generals and universals are to be found; he too is a most wonderful book; and when men banish the darkness of ignorance by receiving the light of truth there is no question whatever about the fact that these two books will be found to agree. Nature and Man; Man and Man; and the Man as a complex being, require a Reconciler, an Advocate, who will, in a way that man is unable to do, bring about this reconciliation and peace so much desired, and so desirable. What is termed Nature cannot do this; it is involved, in some sense, in the degradation of Man; they look upon each other, and they both utter the same cry, Who will deliver us from our bondage, from our disorder and degradation, from sin and death? It is important to realise this truth to the full; and to frankly confess that this is the true position of fallen mankind; because so long as there is a vestige of hope, that men

by their own efforts, apart from Christ, as Grace, can save themselves, they will go on blundering in the same foolish way as they have done in the past. It is advisable for men to change their attitude of thought in dealing with the Fall, Sin, Grace and Sacrifice, and what these mean, as they are found in operation in mankind. What has to be observed is that thinkers are required to change their position; they are no longer free and moral within the realm of law; they are as prisoners at the bar, outlawed, and they are not to be permitted to be their own advocates, or to sit as their own judges. What men ought to remember is that God, as Creator, Judge, Saviour and King, does not come into court to deal with particulars and individuals; but to make known his Will in Grace in ideals and universals. If men enter the court of heaven bringing into it pleas that are earthly, particular and individual, they will not be heard. Even under the Mosaic economy and in heathen forms of religion this truth was recognised; the Intercessor required is the Eternal High Priest, as the Ideal; and the Sacrifice to have true value must be Universal in its efficacy. If men will not consider these facts in the light of ideals and universals, and will plead their own particulars, then it is useless to reason with them. What the methods of Christ and of the Spirit plainly teach; and what Science and Divine Wisdom, the Bible, Nature and Man confirm, is that men are fallen creatures; and that it is unreasonable to suppose that by any possible means, within the realm of the moral order of life, they could regenerate, redeem, renew and restore themselves into the moral image of God. The conception is excluded by moral law; this is the ideal and universal statement upon this matter of fact; if men wish to question this, they are free to do so, but they must consider the whole subject thoroughly, passing from particulars to individuals, and generals to universals. Can men say from the standpoint of science and divine wisdom, of perfect law, in wisdom and love, that in all particulars of all kinds, and all individuals in all realms, and in all generals or ideals, they stand morally perfect before God? The thought is not conceivable, that this could be done by sane men; and yet this is what science demands, and divine wisdom confirms this judgment. These being the facts and this being the position; it is seen that the Bible is the one Book in the world that conveys to mankind the knowledge of the way of salvation from sin and its consequences; *it is through Divine Grace, by faith, that there is restoration*

from the fallen state in which men are found. The Bible is not given to men as a theoretical, philosophical work, dealing with what is abstract; it begins where men begin, in the world of experience; and this is the outward, visible, and historical position of the Bible, as a message of mercy and love from God. The Bible, however, ought to be studied by men, as they study all the other works of God, in the light of the law of development. This means that men ought to study the Bible psychically in all its particulars, as individuals, and the result will be that these particulars will convey to students, individual messages as to the way of salvation. From all these particulars and individuals that are found in the Bible, the way opens up to the study of generals as ideals; to some kind of order as revealing the will of God in Grace for the salvation of mankind; and this is the realm wherein all theologians have laboured; and where theorists of all kinds have found their theories and tried to prove them to be true. What men ought now to be anxious to study is not theology, or to form theories, but to understand the methods of Christ and of the Spirit; this order develops into science, the science of the Bible; and Divine Wisdom, as the Science of all the Sciences, will confirm, harmonise, and unify all realms of truth as subject to Divine Grace. It is to this ideal and universal that men require to be educated; this is the way of salvation and of restoration; if they reject this way by self-conceit and self-assertion, then true development must not be expected. In the deification of Humanity, and of men, as agnostics, posing as gods, men have seen what the enlightened and the wise can do to sum up the earthly glory of the ages. The choice for the future is not between these and Christ; they are already judged and condemned; it is Christ and His Spirit, and the spiritual, or the awful darkness of atheism, night and death.

The stage of thought revealed leads on to enquire particularly about those opposites in thought which have troubled philosophers all down the ages, known by such terms as the one and many, the absolute and relative, object and subject, nominalism and realism, and idealism and realism. The phases of thought may have changed as dealing with these abstract names; but there has always been want of power to reconcile or to explain, by the reason, these differences. Is it now time to suggest that Christ reconciles all differences, and that they are all merged in Himself as the Ideal? It is not a question of realism versus idealism.

it is of comprehending the order of development, and of understanding the system of thought as revealed by the methods of Christ and of His Spirit. The opposites and the differences have been in men, at all stages of development, who have studied from different standpoints ; who were antagonistic in spirit and thus unable to understand each other. These phases of opposition have taken many forms in history ; in the Bible they come out in the Heavens and the Earth ; in the firstborn son and the Christ, the Son in Grace, the Reconciler and Restorer of all things. The ideals, or types, are found in Cain and Abel, Ishmael and Isaac, Esau and Jacob, Reuben and Judah, Judah and Joseph, Law and Grace, Church visible and Church spiritual, Rome and Christ. In the language of experience it is the natural and the spiritual ; and in philosophy, realism, and idealism. The earthly, sensuous, and self-centred and the heavenly, those who live by faith and are Christ centred. So long as they remain apart in different schools, with different ideals, reconciliation is impossible ; they are exclusive. When Christ intervenes as the Ideal, the First-born in Heaven, before Adam, and also the First-born from the Dead, as the Life Eternal, then the question of precedence must be set aside ; His claim of right to Reign in all realms is paramount, and only ignorant men who do not understand the true position would raise this question. The position is changed ; men are invited to a council of peace ; they are raised up into the heavenly place where Christ lives and reigns ; and they are called, as reasonable men, to consider all the evidence set before them. It would not be seemly that the King, as He once did, with what results men know, should descend among the contentious parties. That stage of development, and form of service, on His part, is past ; men have had ample time to consider the results ; and now it is His friends, the men who love truth, righteousness, and peace, the merciful and pure of heart, who are invited to meet with Himself, to consider in what way the age-long conflict may be brought to an end. What the method of Christ means can now be seen in its great outlines. He has been pleased to make Science His faithful servant in this mission ; and all true scientific workers and thinkers may rejoice in the thought that they have been so highly honoured by the King in revealing to men the outlines of that glory, ideal and universal, that can never pass away. It may be *quite true that the scientific servants have not heard the Voice of the King saying, " Well done,"* but if they consider where they *have been working, and under what conditions, they may the*

more easily understand the fitness of the training they have had. At the feast, in the day of victory, the warriors do not boast about their personal deeds ; it is the Captain that is praised and exalted on account of His foresight and wisdom, in causing all things to work for good, for truth and righteousness, and for the overthrow of the powers of evil, once so boastful, proud, and powerful.

1. The order of development may be expressed in this form : All faces are veiled, and all heads bent in lowly adoration before the vision of the One God, the Eternal. It is because He is the One that the many bow before Him, the Infinite Mystery of all mysteries, in Whom are all universals, generals, individuals and particulars. That is to say, in the One all these exist ; He is their cause, as Being, Reality. Here men worship as creatures in the presence of the Creator, and they restrain themselves from asking foolish questions, which would show their irreverence and their ignorance.

2. The One God, the Reality, is Incomparable ; that is to say men have no concepts they can set up and say, God can be compared to this, or that, and by these He is limited. When they think of Christ, the Ideal, the Son of God, they are using universal terms that attempt to express their knowledge ; but the Ideal as a universal is ideal and prophetic, not real and realised by rational knowledge ; therefore, what is in the Ideal has to be made manifest by the processes of development, and these must be limited and conditioned to be known by men.

3. The One Reality has one Only-Begotten Son, the Ideal. In Him there is said to be the fullness of the Godhead. He is the Fountain of all universals, generals, individuals, and particulars. In Him they all subsist and consist, and He is the One Conduit through which they pass. The method of the process of development is in the Spirit and spiritual, not natural and material. Thus the symbols for the Spirit are to be found as in the visions of Ezekiel and John ; in the rushing mighty wind and fire, and in the still quiet voice heard only within the soul. The Spirit deals with all universals and ideals, thus the signs of numbers and weights, quantities and qualities, plans and purposes, designs and developments. All these and many more, are in the Spirit as ideals. What is of chief importance is this thought, that when men are trying to find their way back to God, it is the gracious, patient, pitiful, loving, Spirit that is leading by *the hand* all searchers after truth and righteousness ; and they

are actually walking in His footsteps in all particulars, individuals, generals, and universals.

4. The creation, visible and invisible, as physical, psychical, moral, gracious, and mystical, are all the work of the Spirit. How from the Spirit they became natural or spiritual, in their realms, came down to be involved in the earthly, is not revealed, to men by the way of intuition; they have to live in them by experiences manifold; still the books are there; they can be deciphered; and they may be read by men who are taught by the Spirit.

5. It is at this stage that mankind appears upon the scene, as intellectual, moral and spiritual, endowed with divine powers to study, and to read these books given to men by the Spirit. It is here that there is distinction between natural and spiritual; those who are natural-minded are ever striving to explain Nature and Man upon natural principles; whilst the spiritual seek for their explanations from heavenly sources. To seek after knowledge in a natural, carnal, physical manner only, is to degrade the spiritual being of man; it is seeking for causes and explanations in what is beneath the spiritual. If the eyes of the soul are turned earthward, the tendency of the thoughts will be to mechanical naturalism; but, if they are heavenward, then the tendency will be to apprehend the spiritual and the eternal. What men intellectually seek to discover is the order contained in the Works of the Spirit, particulars, individuals, generals and universals. These are all involved in creation; therefore the work of the intellect is to set in rational order, according to the law of development, that which is found in Nature and Man. What men seek to do is to transform all particulars, individuals, generals and universals into consistent classified order as a continuous process of development. The light is in Nature; it has to be transmitted and set in spiritual order; the parable to follow is light and the spectrum; but, if the medium is imperfect, earthly, impure, then the result will be chaos, not cosmos, darkness and not light. The real and the ideal are both here; the real, that is the natural, must fail, because the medium is not spiritual; the ideal also will fail if the true order is not followed; yet there is light in the ideal, the spiritual, and thus there is faith and hope. Because there was, and still is, subjection to the senses, the appeal to eye and taste, and to be godlike, the issue is good and evil, and there is not that spiritual state or condition that is equivalent to the works of the Spirit.

6. What is required is the pure moral medium, purity of heart, the blessed state of the moral man as revealed by Christ. What this means is that this stage of development as related to man morally would be equivalent to that of the realm of the Spirit (No. 3) as conceiving in spiritual forms all that is involved in, and represented by, the thoughts, the ideals, the general principles that are in the realm of the Spirit, as expressed by numbers, weights, quantities, qualities and relations, plans and designs. The moral nature of man, the soul, has for its consummation this conformity to the thoughts of the Spirit; great ideals into which natural realism cannot enter, for this is to be in the Spirit, and the Spirit in the soul. This is the vision of development; it is what might have been; but it is what men, as fallen, natural and agnostic, can never reach.

7. Assume that no Fall had taken place; that there had been development in truth and righteousness, in a normal way, to this conformity in spirit with the Spirit of God, then, it is not difficult to discern what the result would have been by attaining to these ideals. It would have been to the conception of the great ideal; universal truths as expressed in force, life, etc., and, the synthesis of these could only be the one universal ideal, the Christ, the Son of God, the Image of the Highest. In other words, this is what men mean when they seek to attain to science and philosophy, apart from the Fall and the reign of Christ in Grace in the earth.

8. Could men have gone further? It is here that the visions of mysticism and pantheism come in; where men talk about absorption into the Deity, as being one with God, and as passing beyond all conditions of change. The conception here is not pantheistic nor mystic, it is the idealisation and realisation of God in the soul; the image of God as revealed in Nature and as attainable by man by Divine Wisdom. There is no straining after an unattainable ideal; this is the way; and this is man's destiny. There is no suspicion here of loss of consciousness, or of personality; there is no vision of disease or death; the way is the way of life, and they are the blessed who have followed this pathway of light, life and love. In following this ideal it will be seen that there is room for realism of the right kind, but not for agnostic self-centred realism; the moment it appears there is a dia-magnetism of the soul; the spirit is depolarised; and the mind is in a state of darkness and chaos.

This expresses what is meant by the Fall; sin is selfishness, self-seeking and self-centralisation; it is that silly natural con-

ception of agnostic men that set themselves up in the centre of the universe as gods, and all-knowing. They say in their souls there is no God that is knowable by the intellect ; therefore, it is not reasonable to believe in, love and obey a God that is said to reveal himself in religion. It is not possible to sympathise with such men in their thoughts ; in their extraordinary glorifying of themselves ; and their shameful attempts to dishonour the Name of God ; but, as He has been so patient, merciful and gracious toward them, it is not for men to complain and be impatient. Among the sons of men there is no room for glorying ; the way of salvation, through Grace, by faith, is open to all, and all require to return to the Father, by the sacred way of the Divine Sacrifice, in all lowliness, penitence and meekness of spirit.

9. Here it is necessary to pause and think about the position, as thus revealed through the Fall, and reign of sin in all men thus degraded and perverted from the pathway that leads to God and Heaven. For a brief moment the Door of Heaven has been thrown wide open, the possibilities revealed, and the pleading voice of God heard. Will the door be shut again ; or, will it remain open and the glory become more and more radiant in the earth ? Children have heard of the dream of Jacob at Bethel, and they have seen the Heavens open and the angels on the golden ladder of light and love ; they have tried to see farther into the bright land when they have heard the story of the angels and the shepherds at Bethlehem ; and, they were right, they saw with the eyes of faith and they received blessing. Here, in a sense, there is always a change ; it is as if men were awakening to the realities of the Heavenly home, and the door is there wide open, as if it had never been shut ; but men, being environed by the fogs of earth, could not believe the truth because they could not see the door with their natural eyes.

What is revealed in Christ, as Grace and Sacrifice, is truly a new revelation from God ; and it came to men from Heaven close on the heels of that Fall which has worked such evil results. Men require to be patient here, and to try and think definitely what this coming of Christ in the Flesh means. The vision of the possible Heaven, by the sacred way of development, is a great truth ; it is what Plato, in his own way, tried to realise as the summation of Greek wisdom, and failed, because he did not know all the circumstances. What men may ask is this : Why should God send His Son into this world, as represented in the Bible, *when he could forgive and restore men to His favour, by His*

autocratic will and power ? This is a great question not to be set aside by a theological dogma of the faith ; there must be something here in the nature of things that men may be led to understand, if they can only get to the right standpoint to see what is involved in the position. It seems to work out in this direction : God gave all that is physical, psychical, intellectual and moral to mankind ; and, with these gifts, there is order involved in all particulars, individuals, generals and universals, in connection with each universal realm in which they are made manifest. Does this mean that God gave all that could be given in connection with each realm ? If so will men try to find out in what way God, according to order and law, could within any, or all of these realms, make manifest what would save and restore men to the state of moral goodness ? Here men must avoid assertions, and vague theories ; the arbiter here is science ; and the standards of law are to be studied. The conclusion seems inevitable, moral intervention is not possible ; and that this would not be in harmony with Divine Order and Law. This being the conclusion, the way is now clear to ask by what means God can forgive sin and bring about reconciliation and peace ? The reply seems to be that God could not give any more goods ; He had given all He could give, and all that men could use wisely, therefore, to save mankind **HE GIVES HIMSELF**, in Grace and in Sacrifice, for the salvation, redemption, regeneration and restoration of mankind. The strangeness of this thought, is not that it is new, as Divine immanence ; this is revealed in the words, " God was in Christ reconciling the world unto Himself " ; it is that men are being awakened by science to the inclusiveness, and the exclusiveness of law ; they ask such questions, and find that no other explanation will satisfy the intellect in the light of development, of order and law. But men may ask : is not Grace an ideal, and a universal just as Force and Life are, and in the same sense ? A universal truly, a fundamental principle, a great ideal, but there is a difference, and it is this difference that is of such importance. In all the realms, of all the other principles, the order of these can be defined ; and, being defined they constitute the moral man. Within the moral realm, as already shown, Grace and its realm is not required ; there is no room for it ; as can be seen, it is excluded. Accept the fact of the Fall, then it fits into the requirements ; Grace lives and reigns ; and, the whole realm means salvation, redemption, regeneration and restoration. Men have objected in many ways to the doctrine of substitution, and here it

enters and claims consideration as of primary importance. Can men explain this great and awful truth, in scientific order, in any other way than this, that the Personal God, in the Person of Jesus Christ, actually lived, and in harmony with the Divine Will in Grace, gave Himself up as the Divine Sacrifice for the redemption of mankind ? This is not a theory of the Atonement as related to God, Christ, or mankind, after the manner of theologians ; it is that of the related ultimate of Grace, as universal in God ; as Ideal and Real in Christ ; and, as revealed by the Spirit as spiritual truth, as the way of salvation from sin for mankind. The Kingdom of Grace is actually in the earth, and in the souls of men, as an independent realm above all other realms ; it is the very realm within which men live, move, and have their being ; and, the strange thing is that it is like ether, electricity and magnetism ; they may be inter-penetrated and permeated with this heaven of Grace, and not even know that such a realm exists. This is not a subject for the agnostic realist to touch under any form ; mere realism is incompetent to apprehend, or comprehend, the related facts in their order. Men may say : but does not God give to His children what is conceived to be essential in His Being ? Why then should Grace be conceived to be, in some sense, different in kind ? The point here is not that of Essence of Being ; or of kinds in Essential Being ; these are excluded in all realms of thought as outside the intellectual realm. The difference is in order and law ; in harmony, or want of harmony, with the Divine Will. With sin the machinery of earth and in every man is put out of gear, and the results are disease, degradation, disaster, devastation and death. It is into this machinery, cursed by the selfishness and evil deeds of men, that God enters in Person, by Christ, and by the Holy Spirit, for that awful Divine Travail that, in its particulars, individuals, generals and universals, is explained in detail in the Bible. Throughout the development in Scripture, in all seven and eight series in order, men may look for this revelation, and find it in varied forms. God is in Christ, and in men in Grace by the way of salvation, seeking that they may be reconciled with the Heavens and find peace. This is the truth involved in the whole of the Bible ; it is the new departure in the realm of Grace, and it means the history of the salvation and redemption of mankind in Christ. The revelation of Grace in Christ is the revelation of God, as Grace, the One, the Universal. The revelation of *Jesus Christ in the Flesh* is that of the Divine Sacrifice, the

Ideal. The revelation of the Spirit is that of the revealing of the Ideal, in all spiritual manifested forms; and the Work of the Spirit is revealed specially in the Book of the Acts. The Christ fulfils all that is involved in Moses and in the prophets, as the visible Man within the spiritual order of development; the meaning being that man as degraded, disorganised through the Fall was redeemed, regenerated, renewed and restored in Christ, in all particulars, individuals, generals and universals. The history of mankind in the Bible up to Christ, is that of preparation, reconstruction and renewal; and Jesus Christ, as the Babe and Man, sums up this work of the Spirit. In Him dwelt the Spirit of God fully. By the in-dwelling Spirit of God, of Grace and Truth, what He was, that He was, as Divine. Christ is, as men are able to think, the perfect Microcosm of the living God in Grace, and humanity is reconstructed in and by Him, as the work of the Spirit. What the Spirit began to do at Pentecost was the beginning of the reconstruction of mankind spiritually after the Ideal in Christ. This is not the work of man, or of mankind, consciously seeking to fulfil the destiny of humanity; it is the work of the Spirit in the reconstruction of the race. The thought being that there is an age of 2,000 years, as outward and physical, with all its particulars, individuals, generals and universals, the issue being Abraham; another 2,000 years as lived in the nation of Israel as inward and psychical, to produce the Man Jesus Christ; there follows 2,000 years in which the Spirit by experience and empiricism, intellectually and morally, with Christ as Example, is occupied in reconstructing that portion of mankind within the Roman Empire of the West, bringing them to the state of consciousness of what these things mean. Assuming that the physical, the psychical, and the empirical are ended, or nearly so, then it is for men to consider what the seventh 1,000 years must mean. It is surely that the earth is to become scientifically conscious of what Christ is, and all that He represents in order and law as Divine Wisdom. This is another conception of the Millenium glory; of Christ's reign on the earth; the vision of the seer of Patmos is going to be fulfilled by the way of development. The old, bad, evil, despotic, autocratic, bureaucratic order of things is to pass away; and men are going to live in the realm of Grace the Christlike moral life. In other words, Divine order and law, science, wisdom, the methods of Christ and of the Spirit, are to become the Divine inheritance of mankind as conscious

knowledge. Further, even as the Lord of all came forth in due time to His great Travail of soul and body ; so it is now to become the work of the servants of Christ, to consciously follow Him in His Spirit, wherever He is pleased to lead them.

10. Such thoughts as these indicate what is meant by being in the Spirit ; the plans and purposes of the Spirit in Grace, are going to be consciously known by men ; they will perceive and conceive them in their Divine Order, and thus attain to harmony of thought with the Spirit. This order may be expressed in this form : Nos. 1-4 are revelations of God, the Real ; Christ, the Ideal ; the Spirit and the Spiritual ; and the work of the Spirit, the cosmological. Nos. 5-6 tell of man and his intellectual and moral failure, the Fall, sin and the evil consequences. Nos. 7-8. These reveal Christ in Grace and Sacrifice, the spiritual Real and Ideal, as the foundations of the order for salvation, regeneration, redemption and restoration. Nos. 9-10. In these the Spirit, as spiritual and cosmological, is in humanity for regeneration, renewal, and reconstruction. It is with this thought in view that the work of the Spirit in Paul's Epistles are to be studied. What the Spirit is doing in these letters is this : He is taking of the things of Christ, which are in their nature spiritual, and revealing them to men. From the individual Christ there is revealed all the spiritual ideals. This work is not the conscious scientific work of men as universal truth ; it is particulars, individuals, and generals in the realm of idealism ; it is the Spirit revealing the way of salvation ; the actor is the Spirit ; the perceiver for men is the man Paul.

11. What follows is the spiritual, as generals and ideals ; it is the intellect as spiritual dealing with all particulars, individuals, generals and universals of the Spirit. Thus the themes dealt with are the conceptions of men about Christ ; the work of the Spirit ; the spiritual organisation of the Church in its members, workers, deacons and elders. The spirit in which all men ought to live, as the followers of the meek and lowly Jesus Christ, the Example held up before His followers, in whose footsteps they ought to walk.

12. The Epistles, Hebrews to Jude, it will now be seen, are the universals of the Spirit. What the Spirit reveals in them particularly is the universal High Priest, the Son of God, in the holiest place in Heaven ; the universal way of salvation by faith ; the universal privileges possessed by the saints ; duty and *obedience* ; the universal inheritance that is undefiled and

abides ; the universals of Light, Life and Love ; and the universals of patient, faithful persistence of walking in the truth, seeking to save others, and of constant dependence upon the Spirit of the only wise God the Saviour, who alone is able to keep men from falling, and to present them faultless in God's presence with great joy.

13. This line of thought brings into view what men ought to have been expecting ; men are not nearly so far on in the heavenly way as they have conceived themselves to be. They are beginning once more, under new conditions, that work of development which was abruptly closed by the Fall. Can this be so, and does all the past count for nothing ? It is here that the law of development pulls men up suddenly, by asking the question. Do men even now understand the true position ? The Bible revelation in twelve series, seems to end with the Kingdom of God, the new Heavens and Earth, the River of Life, the precious fruits, the abolition of the sea of chaos, the end of sin, and the death of death. The pilgrims, staff in hand, look around in perplexity ; this is where they ought to be found ; this is the Inheritance ; the Sacrifice is there ; and yet there is no new Heavens and Earth produced by any magical power ; it is the same old earth, the same people, the same godlessness, and the Canaanite is still in the land. What is the explanation ? It is not so bad as men would suppose at the first glance ; the strange thing is that men have actually been taking possession of the Inheritance and they did not know it. This is like the story of the Restoration under Ezra and Nehemiah under new forms and conditions. The scientific friends in all departments, from Copernicus to the present time, have been rebuilding the city walls by their discoveries of the laws of nature, in their particulars, individuals, generals and universals. The fact is plain, those that ought to have known better were less intent upon their business of rebuilding than upon listening to the foolish talk and the threats of modern Sanballats and Tobiahs ; and they were intensely interested in all that Gashmu, the Arabian, was saying. The meaning of scientific discoveries during the past 200 years is that the true and real work of the intellect, analytically and inductively, synthetically and deductively, is being carried on as it ought to be.

14. Along with this true and earnest work intellectually, it can be said that there is reception, conception, placing in true order and relations, the truths that are being discovered by science. That is to say, although Sanballat, Tobiah and Gashmu have been

declaring that there ought not to be any city walls ; that there is no plan or design of the city, contending fiercely against teleology and the Spirit of God ; every step forward makes it more and more plain that those who have advocated such conceptions are spiritually ignorant, and not worth listening to for a moment in connection with such questions. It is teleology that is going to reveal the Spirit in spiritual order and law ; and in due time there will come moral transfiguration, purity of heart, the light of truth and preparedness to see the face of God in Christ, the Ideal.

15. If this is the order of reconstruction by men in science for mankind as pure intellectual truth, and this leads on to moral manhood and purity of spiritual vision, then, please God, if there is no further Fall, the work will go on until men attain to the knowledge of all particulars, individuals, generals and universals. What men expect from science is true knowledge of relations in all realms of thought. The vision is decidedly hopeful ; and the light is actually shining among men ; what they require is concentration in the one spirit of faith in God ; harmony and unity in service ; and Christ is waiting, by the Spirit, to guide men into all the ideals that are to be found in all the realms of truth.

16. After ideals there is development to universals ; to the Divine Wisdom, the harmony and the unity of all things in God. This seems to be a long way off, but, if the goal is actually in sight, and the light is shining upon the course that has to be run, then men ought to pursue their journey bravely. The point worthy of notice here is that these sixteen series repeat the method of Christ twice over ; the first being the development to Christ as the Sacrifice for sin, thus finishing the work of redemption in Christ as Man, and as Son of God. The second series of eight is that of the recreation of mankind by the Spirit ; the Spirit's work of regeneration and restoration, by all particulars, individuals, generals and universals, as found by the intellect in the realm of science, until there is renewal into the likeness of Christ, in and by, the Spirit. All these can be followed in scientific order by the law of development ; and then men awoken to the consciousness of all that the Spirit has done in thus applying the merits of Christ's life and sacrifice to mankind. In this sense there is a double development. 1. There is the Divine Revelation of the Real, the Ideal, the Spiritual, and the work of the Spirit. 2. The Fall of man and his lost, dark condition is followed by the intervention of Christ, the way of Salvation by faith

through the One Sacrifice for sin. 3. The spiritual series is that of the regeneration and reconstruction of mankind and of man by the Spirit from the fallen state, as the work of the Spirit in Grace and Truth. 4. By this means, men are placed upon a true and right platform to find knowledge, to attain to science and divine wisdom. This is the work of the future ; men are to be called to arouse themselves to their position ; to become conscious of their inheritance in Christ and His Spirit ; and to work out, with the Spirit's help, their own salvation, knowing that the Spirit is in them teaching them to will, and to do, according to the example that is set up as standard in Christ. In all this it can be seen that the four series in Genesis are being universally fulfilled thus : 1. The first series is from God, the Heavens and Earth, the Enoch type of man, salvation, to Abraham the ideal realised by faith. 2. The second series reveal the fallen race, salvation by the Ark ; and Isaac, the son, the sacrifice, and the promises of God in the land. 3. The third series is that of the Spirit in names, signs, and in Jacob, the wayward, that became Israel ; showing to men the work of the Spirit in his soul for his regeneration and renewal. 4. The fourth series, Abraham to Joseph, is the way of faith of the children of faith ; the vision is that of men seeking to find Christ, the land, the promises and their fulfilment. The ideals are similar ; and, in both, men require to study the particulars, individuals, generals and universals to reach the Kingdom of Grace in Christ. The pre-historic ages meet in Abraham, and the visible kingdom and order end in Christ, the Saviour and the Son of God. The Spirit and the spiritual reveal Christ as the Ideal, and the end will be that men will be regenerated, renewed, and restored to the image of Jesus Christ the Saviour, and thus become, by adoption, the sons of God.

In dealing with these matters in their order of development, there has often arisen in varied forms thoughts of the Kingdom of Grace, the purpose of Grace and the supremacy of Grace, as regnant in all realms of truth. Grace is the highest universal ; the ultimate concept of God as Love united with Sacrifice. Grace it is conceived gives all things, all gifts, all goods. No matter what the forms of the things, the goods, or the gifts, the Giver is God in His Grace ; thus there is no question with men as to rights, deserving, or worthiness ; sum man up and with all his powers he is a gift of God. Sum Christ up and He is the Gift of God of unspeakable value to a lost world. It is in this realm of thought that John, the disciple, lives ; he is lost in wonder and

finds himself unable to express his thoughts about God as Gracious Love. This is love, not our love for God, but God's love for us. He is Love. He gives His Son of Love for the salvation of sinful men ; this is amazing love, as men will come to understand if they study the order of its development ; it actually transfigures men, changing them from being sinful rebels into sons of God, like unto the Beloved Son of God. John is the true universal thinker, he gets very near to the Heart of God ; and he suggests that the Name written thereon is Love. It is not so very strange that such conceptions as these have been difficult to realise ; yet here is divine wisdom proving and confirming this truth, as the only reasonable conception of all knowable particulars, individuals, generals and universals. God in Christ is God, as Person, on man's side, engaged in the awful struggle between good and evil. There is a revolted province in the universe of God ; the men therein have perverted all the things, goods, gifts and blessings of God bestowed upon them ; and they have despised and rejected the Giver. What this means is that men have degraded themselves, have become diseased, are subject to disorder and death. It is Divine Grace, Love as Sacrifice, that finds the way of Salvation ; and, it is this Love, as particular, individual, general and universal, that, as a realm of service and sacrifice in a world full of evil powers, is the means by which God, in Grace, will restore men to penitence, pardon and peace. It is not Grace, in any general sense, that is meant, as revealing truth, or making men morally better, that men require to study ; it is this marvellous eternal ideal, this universal concept, that is so wonderful, that men are compelled to give to it a supremacy that is unique. From the standpoint of development, men may be permitted to express all that they have conceived to be as the attributes of God. The highest conceptions of ethical and moral teachers fail to express the goodness of God, and the intellectual wisdom of the wise lags far behind in being able to explain the Divine Wisdom of the Spirit of God. Nature and man fail to give a perfect image of the Divine ; the ideals fail, they are too low ; thus, is it any wonder that when the revelation of Christ, by the Spirit in the Bible, and the Unique Man, and the Unique Supreme Concept of Love as Sacrifice, are set side by side to be compared that the conclusion, the judgment, reached is that Christ is God, the highest revelation of God known to men ? In *the order of development*, in the realm of Grace, God is Love as *Sacrifice*, the Universal Reality, including all other realms as

subject to this Supreme Conception. Christ is the Ideal of Grace as Love; the universal expression of the same, as the Word in whom dwells the fullness of God. It is the Spirit that takes the Word Grace, as Sacrifice, and gives to the Word, as related ultimate, that deductive order already suggested; and in the Spirit there is found all the universals, generals, individuals and particulars, as quantities and qualities, relations and designs. The work of the Spirit is to manifest Grace, as Sacrifice, in history; and, in the Gospels, men can look upon the example given to them for their education and instruction in Grace and Sacrifice, and thus prepare themselves to live the life of faith, obedience, fellowship and the service of sacrifice that is the way to the Divine Inheritance and the Kingdom of God.

The Spirit that reigns in the realm of Grace is the same Spirit that reigns in all other realms; and all these realms in their order are subordinate to Grace. In the moral realm love, as kindness, is regnant; with the revolt of the Fall, kindness and love among men were lost, and evil, disintegrating, repelling powers were set in operation in the earth. Men require to remember that in God, the Ultimate Universal; in Christ, the Ideal; in the Spirit; and in the works of the Spirit as related to order and law, there is no conflict, or antagonism. These arise, and are recognised, with the intellectual operations in men; things have gone wrong; men cannot put them right; their minds are dark and di-magnetic; thus they fail to discern truth from error, or good from evil. Grace intervenes; but the intervention must be in harmony with all particulars, individuals, generals, and universals in all realms of thought. The moral order must be respected and supported; the intellect encouraged and trained; the psychical and physical laws observed; thus the way of salvation cannot be by autocratic authority, but by the way of service and sacrifice. Grace has to enter the rebel territory and there begin to live with this purpose in view, the overthrow and destruction of evil in the souls of men. This is the problem as stated in the Bible; and it is there that the order of development is made known. It is because the realm is in spiritual darkness that Grace is permitted to live therein; because any assertion on the part of Grace to claim supremacy would end in the frustration of that purpose. All this has to be kept in view in studying the development in the Bible; the work has to be carried on under very complex conditions; particulars bring forth individuals, thus Abel, Enoch, Noah, and Abraham; from Abraham into the nation,

the Jews ; from the Jews into the nations of the West ; and from them into all the nations of the earth. It is in this way that there is physical and psychical development ; by signs and types of men that live, think, and act a mind is being formed in mankind in harmony with the works of the Spirit ; and that mind is the spiritual content of the Bible as the revelation of the realm of Grace. Thus men require to study particulars, to find the individuals that are summed up in the ideals of life, good, evil, sacrifice, salvation, faith, hope, patience, and providential love. Particulars, individuals, and generals arise in mercy, redemption, preservation, guidance, law, worship, inheritance, possession, kingdom, restoration, spiritual order, education, conflict and victory. The intellectual and moral development is that of experience and empiricism ; and what has actually taken place will be known when Grace is regnant. These can be traced more particularly in this way ; what seems to be stable in the earth, the empires of Babel, Nineveh, Babylon, Egypt, and Rome, pass away, die and moulder in the dust ; whilst Abraham, Israel, Christ and His Church, remain, grow, and throw out new branches that live and prosper. What is earthly, autocratic, despotic, is broken down and crushed to powder ; what is natural and carnal becomes effete ; and what is spiritual grows the more persistently as it is persecuted and thwarted. In this sense it may be asserted that the future lies with neither Catholic nor Protestant as such ; but with that Church, people, and nation, that seeks to understand what Grace truly means ; what is involved in this Science. Grace means Christ ; Christ's method means Science ; Science means true related knowledge, the correct explanation of all that is knowable in all realms, in all particulars, individuals, generals and universals. The synthesis of all these realms of thought into a unity, will be found to be in harmony with the methods of Christ and of the Spirit. This is where men of all nations will be privileged to see the Temple of God being made manifest in their midst ; with the shoutings of humanity in all lands, crying " Grace, Grace, unto it."

There is another aspect of this supremacy of the realm of Grace that may be mentioned, for the study of those who desire to enter more fully into this subject. It is as viewed from the personal standpoint in the light of the methods of Christ and of the Spirit. It may be specially interesting to many because it is personal *and thus comes within the range of consciousness at a definite*

point. Grace is supreme and yet Grace serves, and is sacrificed by rebellious men; this is the mystery of history. Grace is supreme within the individual soul, and yet Grace must serve and be self-sacrificing, otherwise there is no salvation, pardon, reconciliation and peace with God. Grace is not a stranger to the ideal related ultimates that constitute the human being; they know, in the heavenly places, that the supremacy of Grace is not to be questioned; it is Grace that has the radiant shining face; and before Grace all angels in glory fall down, adore and worship. It is a somewhat subtle problem thus to think of Grace, as one with all other related ultimates; and yet Grace the youngest, as related to earth, is truly the First-born among these brethren, and they know it. The rule here is that of inversion; what is first with God is last with men; and what is last with men is first with God as explained in connection with metaphysics and the order of development. These related ultimates do not quarrel about precedence; they are One in the Ultimate Reality; and they do not seek to solve the mystery of their relation to the One. The point, therefore, for men is not to stumble over these ideal universal signs, as words; here the intellect is baffled; if men are wise they will believe this truth, and it will be counted to them for righteousness. It is utterly useless to suppose that men are going to force their way into this Holy Place, and there display before the Omniscient their conceptions; it is shameful, that men do not see how foolish they prove themselves to be when they attempt to deal with such matters intellectually. Is it not enough to accept this truth that God is the One; that Grace as Love is as the very Heart of God; His very Life, the Being of His Being? This, as accepted by faith, means the acceptance of Grace, of Christ, of salvation. This means that God, as Grace, permeates human nature; and that Grace is not to be rudely shut out of any realm of being. Because men are intellectual and ethical, and will not accept Grace, Grace serves and is sacrificed; and Grace, by faith, in hope, with patience, and most tender love; serves and dies daily so that the soul may be saved. All this is done under the veil of the flesh; but the day comes when Grace escapes through the rent veil of the flesh and returns to that home where there is no contention and strife. Grace reigns in the physical body; and learned men say this is the *vis medicatrix Naturæ*; they ought to say this is as Grace, the Healing Hand of God, so tender and blessed. Grace reigns in the psychical realm of the mind; men say it is a place of darkness, a place of horrors;

thus the less it is studied the better for those who sin and suffer ; but science is beginning to tell men that these are the devil's lies ; that the mind is not chaos and darkness ; but a cosmos and light in Christ, if only they would be taught and guided by the Holy Spirit of Truth and Grace. In what sense can it be said that Grace reigns in the realm of the Intellect, and in the moral world, as the soul ? As related to the Intellect, the reply might be that given by philosophy, science, theology, and every form of rationalism. Every form of intellectualism is led on deeper and deeper into new methods of inquiry ; it is Grace that sets up beautiful ideals to wile thinkers onward to harmony and unity ; and, it is Grace that stirs up every thinker to make the attempt to solve the problems that have baffled the wisest thinkers in past ages. As related to the moral nature, the soul, it may be said that where there is discontent and disorder, there Grace actually creates a living home ; and, out of the disorganised materials of thought that have become lifeless, the new life begins and is developed. If men could see spiritually right into the heart of these matters they would be inclined to say that the Blessed Spirit of Grace actually enters the citadel of the powers of evil, and there under the very eyes of the Prince of Darkness sets up that Kingdom that is going to subdue the powers of evil, cast out Lucifer, and bring in eventually the Kingdom of Heaven as order and law. That all this takes place in the realms of life physical, psychical and moral, by the way of development, does not make the matter more simple, but it does indicate in what way men have failed to apprehend the infinite wisdom, goodness and grace of God, by carrying out the Divine purpose of Grace in this way. There is still another stage in this complex problem to be suggested and it is one that men have seen in churches and in individuals. This has been considered as related to philosophy and the Papal Church particularly, as the visible Kingdom of Grace in the earth ; it is also analogous in the human soul where Grace is said to reign, but the life does not conform to the ideals in Grace. What is suggested here is that Grace has lived, developed and created a home wherein to live and reign and conquer ; but there has been, by some means or other, a relapse, apostasy, and the very means of Grace have become the means of evil-doing and of glorifying the man of sin, the devil. All this may appear to take the form of parable ; but the facts are so well known in history, and in individuals, that the spiritual teaching is not *difficult to understand*. If the devil of self, or of evil, may in this

subtle way undermine and overthrow the realm of Grace, and the temple built by the Spirit, men may ask ; How can the Spirit, and man, expect to overthrow a power so cunning and powerful ? The reply must be that there is no safety possible except in that of the Christ Life, as revealed in the Blessings, aided continually by the Spirit ; and this is what is meant by following the methods of Christ and the Spirit to attain to Science and Divine Wisdom. Grace is not enough as expressed in such intellectual forms as may be found in theology ; the devil knows all about such structures and might even be conceived to be an expert theologian ; it is that the life of the sacrifice of self is the real test ; it is the Cross that Greek, Roman and Jew, fail to understand ; and yet Grace and Sacrifice are the Heavenly powers, the only infallible means of salvation, regeneration, redemption and restoration.

This subject is one that requires to be carefully studied in the light of this truth ; that philosophy, theology, sociology and State Governments, have been for many centuries the centres where there has existed the conditions of conflict and of struggle. Ideals have been set up by opposing schools ; and the question has always been, in some form or another, which of these should gain the victory and assert supremacy. Men search in vain for any school that is guided by grace, truth, purity and righteousness, but there is no difficulty in finding schools wherein the world, the flesh and the devil reign. The question takes this form : if victory over evil is to be attained ; what are the conditions, and the means by which it will be overcome ? The reply given is that it is what is born of God that overcomes ; and that the victory is gained by faith, that is God's Spirit in the life. Who are they who overcome the world, the flesh and the devil ? Those who believe in, love, and obey the Lord Jesus Christ, the Son of God. He is said to come to men for their salvation by water and by blood ; and it is His Spirit, as the Spirit of Truth, that is the chief witness on Christ's behalf. It is stated that the Heavenly record is witnessed by the Father, the Word and the Spirit, and that these harmonise and form a unity ; whilst the witnesses on earth are spirit, water and blood, and these are in agreement. The object here is not to discuss these terms, but to point out in what way, under many forms of words, the same conceptions of truth are taking shape and form. If these terms are translated into Nature, Man and the Bible, the thoughts are similar ; they are ideals and universals ; they agree ; they harmonise and form a unity. Not three individuals, as ideals only, but, as synthesised

into One Universal. What does this really mean ; is it not that Christ is God ; and that here men ought to stop their reasoning ? Take for example the graces of the Spirit ; faith, hope, patience and love, would it not be true, within the realm of Science and of Divine Wisdom, that the study of Nature ought to lead men to have faith in God ; that the study of man as imbued with faith, will lead to hope ; and, that through faith and hope, by the patient study of the Bible, patience will be attained by Divine illumination ; and, thus by faith, hope, and the patient study of the Word, the result will be the revelation of the Divine Love in Grace as Christ, the Son of God ?

The Book of Nature here does not mean all the scientific particulars, individuals, generals and universals, in their order of discovery, as worked out by experience, empiricism, and by scientific enquiry, it is all that is involved in that Book, as the results of scientific enquiry, as coming from the lips of a witness fully informed in all branches of science. For convenience, this knowledge is summarised into four chapters, the physical ; the psychical ; the intellectual, moral, or empirical ; and, the spiritual or mystical. Each of these divisions, it is assumed, are known in their particulars, individuals, generals and universals ; and this is what is meant by the spiritual realm of science and the mystical world of Divine Wisdom. What this means is that the enquirers have passed through the realms of cosmology, teleology, ideology and ontology ; and, they stand in the temple of Divine Wisdom with the light of faith radiating from their faces.

The Book of Man may be said, in a sense, to arise out of the Book of Nature ; and it is required here to consider what is involved in that book, as related to man. What men have discovered is that these books in the light of science and divine wisdom, are in perfect agreement ; the man is the microcosm of Nature ; the one is said to be an objective study, the not self ; the other the subjective, as self ; and physically, psychically, intellectually, morally and empirically ; and spiritually and mystically, they agree, they are one. There is, however, this difference that must be observed, the man separates himself from Nature in this sense ; he is endowed with powers that are personal ; by the intellect to gain knowledge, by the moral nature that observes law, and by the conscience that speaks of duty. It is quite true that other men possess these powers, but this is where every man is personal and autonomous ; a man, and not one of the lower creatures. To such a man under such conditions, as un-

derstanding the Book of Nature, there comes this knowledge, not only that the physical, psychical, moral and spiritual are in himself, even as they are in Nature, and that objectively he knows that there is cosmology, teleology, ideology and ontology in each of these divisions; he awakens to the startling truth that he is an embodiment of all these, that they are actually written in his members; that as a matter of fact they are potential and latent in his being. This is a thought to stagger any thinker, more particularly in the light of foolish agnostic theories, that try to rule all these conceptions out of their realm of science and philosophy. What this means is this that man is, or has, being; that there is in man an ideal; that in every division of his being there is purpose, design, order and law; and that he is a cosmos, a Divine work of the Spirit of God. All this is in man potentially and in latent form; and what he can attain to as knowledge, as conscious truth, is the realisation in scientific order, and as Divine Wisdom, of what actually exists in himself and in Nature. The man, as innocent, stands at the parting of the ways; the right way is that of light, life and love, of truth, righteousness and loving obedience, and that leads straight to Heaven, to Science, Wisdom and God; the wrong way leads to hell, deceit, disorder, disease and death. This is where the Fall comes into conscious knowledge as fact; this is where the age-long struggle begins; and this is where the garden home vanishes out of sight, and man is found in the great desert under the curse and condemned by the moral laws of the universe.

The Bible, the Book of the Spirit, does not deal directly with Nature or Man in their order, in the sense of science and Divine wisdom; as men know, the problem is spiritual, not natural or carnal; it is not intellectual knowledge about Nature, neither is it ethical knowledge for perfect moral men; it is the revelation of the way of salvation, redemption, regeneration and restoration to the favour of God; and it is so as the realm of Grace, in conflict with evil in all particulars, individuals, generals and universals. These have been indicated in their order; and the conception is that the Bible as thus viewed requires to be very carefully studied in the light of the law of development, and in harmony with the methods of Christ and of the Spirit. The order of the four series in Genesis gives to men, in germinal form, a revelation of the way of Salvation; it is Abraham that is the central figure in the book as manifesting faith; Isaac as revealing hope; Jacob as telling men how patient the Spirit is with the deceitful, the

covetous and the wayward, and how through the discipline of life, men like Jacob learn patience, and become princes with God in prevailing prayer. Joseph speaks of the beloved Son; the heavenly visions, the life of humility, service, faith, hope, patience and beneficence, and the end is love made manifest in the man, the world, and in a government like that of the rule of Christ in the Kingdom of God.

The Book of Genesis, in this sense, is Germinal; and yet it is the involution, as in a germ, of all that will be developed from it. The nucleus is Abraham and it is from him that the seed will grow and develope. This is one of those far reaching conceptions made possible for men through the study of biology; the physical, foreshadows the spiritual, thus the preparedness to receive the great truth as it is revealed in Genesis. In Abraham there is ontology, ideology, teleology and cosmology; and in him there is concentrated all particulars, individuals, generals and universals, as related to the germinal seed of Grace revealed in the Bible. As explained, this seed developes to Joseph, in spiritual form summing up the past and preparing the way for the future as revealed in outward form in Israel, in Egypt, Moses, redemption, baptism, law, the desert, and rite and ceremony. In Joshua, the land possessed and the overthrow of enemies, in the conflict of good and evil; in the successes of evil over good; in the kings and Kingdom; in schism, strife, war, idolatry, apostasy, and the Captivity. This is the psychical order as related to mankind; they learn from all these particulars, individuals, generals and universals what a visible nation and kingdom mean; and that through such conditions spiritual regeneration and restoration are not possible.

In Jesus Christ all the past is consummated, concentrated and fulfilled. He is to Israel and the nation, all and more, than Abraham was to Genesis. He fulfils all that was in Abraham, and all that arose out of Abraham in Israel. He receives the baptism of water from the Baptist, thus closing the chapter of the past; and He goes forth to meet the baptism of blood, as the true Pass-over, the Sacrifice for the sins of the world. The genetic, as symbol, is found in Abraham; the genetic, the nation, salvation, redemption, regeneration and restoration, in all particulars, individuals, generals and universals, are all fulfilled in Him, the Man, Jesus Christ, the Son of God. What follows is the baptism of the Spirit, as by fire; and it is the Spirit that takes all the particulars, individuals, generals and universals in the Lord

Jesus Christ, as Individual and Ideal, and they are the means that the Spirit, as the Spirit of Truth, uses to reveal Christ. In the closing epistles in the New Testament these truths become radiant by, and in, the Spirit; the writers are in heaven and do not know it; that is to say heaven is in them, but they do not understand, and cannot harmonise the heaven within with the world without.

These are the themes of the Books of Nature, Man and the Bible, as they can be seen in the realm of science; that is of all possible particulars, individuals, generals and universals; but it is necessary to warn men against the supposition that the Book of perfect science is to be numbered with, or as belonging to, these three books. This is a new Book, the mystical and the scientific; thus these books, conceived by some to be irreconcilable, are discovered to be reconciled and in harmony under new conditions. It will not be easy for men to receive this strange conception; but this is the meaning of mysticism in its various phases, and of science. These powers are not to be judged by their past, or by men's misconceptions; they both desire to attain to the true knowledge of order and law, and to be successful they must seek to attain to the knowledge of all particulars, individuals, generals and universals in all realms of science. If science objects to mysticism and will not acknowledge any such relationship because in the past mysticism has kept company with very unscientific people, then mysticism may reply that the garments of science have not been quite spotless, and that there is more than a suspicion that science has courted the friendship of agnosticism and materialism. In this respect there is no necessity for quarrelling, or ill-feeling; all that mysticism has to do is to appeal to the Lord of Science and of all mystical knowledge; and, if He is pleased to favour science, it will only be to say of mysticism, that, in due time, it will be recognised not as human philosophy, but as the Divine Wisdom, the science of all the sciences, and the harmoniser of all that differs. Nature is the great Book that reveals all particulars by analysis and the inductive method of thought. Man is the marvellous Book that receives all particulars and synthesises them into the individual; and from the individuals to generals and universals. The Bible is the Book of generals; that is of Divine ideals in all particulars, individuals, generals and universals for the salvation and restoration of mankind to God. The scientific, or mystic book of the Spirit, harmonises and unifies the other three books; the rays of truth

converge in Christ as the Light of the World ; the universe is transfigured in light ; men ask, how has this come about in such a marvellous manner, and the reply can only be by the methods of Christ, and of His Spirit ; because they are light, life and love ; in their light men find truth ; in their life men find the life eternal ; and, in their love, men find God, the Good, and the Love that is Heaven, and God.

This enquiry into the Divine Wisdom may be summed up in a few statements which may be useful for those interested in this study. To all appearances the problems of the future are not to be the philosophy of religion, as in theology ; or the religion of philosophy, as in ethics ; but Science as Truth, and Divine Wisdom as the means of reconciliation, bringing about harmony and unity in all realms of thought. What men have to realise is this : that so far as human reason, the intellect, is concerned, apart from Divine Revelation, there is no possible hope of harmony and unity in philosophy. It may be taken for granted that by the way of experience, empiricism and science, by induction and deduction, men have arrived at a general analysis of Nature and Man ; and the synthetic philosophy has given a limited representation of the way that particulars, individuals, generals and universals are harmonised by synthesis. The Riddle, as stated by philosophers, is intellectual ; it is a great puzzle ; and so far, men are not satisfied with the solutions proposed by Agnostics, Idealists, Realists or Theosophists. When men are dying and cannot find any bread or water of life to save and satisfy their souls, is it not a cruel mockery to offer them stones to eat ? What is the offer of Agnosticism to humanity but a merciless machine that grinds knowable stones into an unknowable dust ? What is Idealism but a fleeting vision, a dissolving scene, and the end an inconceivable substance ? What is Realism but motion, sense impressions, imperfect ideas ever changing, vanishing away and taking from men even the shadow of substance ? What is Theosophism, in its Buddhist form, but worn-out humanity, wandering in the darkness of night, longing for eternal death ? The Agnostic offers men ever-changing relations and an unknowable without shape or form, head or heart. The Idealist proffers an eternal substance that cannot be defined. The Realist would steal from men this substance, and in its place would supply method and function ; some kind of strange machine that is not a machine, but the ghost of a machine, mere function and motion, without organ or body,

a phantasm inconceivable. The Theosophist is the strangest of visionaries ; he tells men not to listen to Agnostic, Idealist or Realist, but to accompany him into that world that is as darkness and death, and that there substance and motion will be invisible and unknowable, consciousness will be lost, and this will be the blessed sleep out of which there may not be any awakening.

What these wise teachers, by their philosophies, offer to men does not seem to be what they desire ; there is incongruity, want of fitness, an apparent want of comprehension to understand the real want of humanity. Life is without doubt a great riddle worth studying and trying to solve, but if these are the answers of wise men, and they cannot find a more reasonable solution, it is certainly waste of time to try to follow them into such desert places with no other prospect but hunger, thirst and death. Men somehow are convinced that they live in a reasonable universe ; thus they are unable, even when invited by wise men, to recklessly throw aside life, faith and hope ; they confess ignorance, but they think that it is possible these wise men may be mistaken, be ignorant, and that they may not have taken the right way to solve the riddle of existence. The position is peculiar. Men with sound common sense do not care much for philosophic theorising ; they cling to known facts, to personal experiences, and upon the whole they think they are nearer the truth than philosophers appear to be. This common-sense way of looking at things and thoughts is not perfect ; yet it is a workable scheme ; it may be empiric and not scientific, practical and not philosophical, still, upon the whole, it works, and a workable machine after all is of more value than an unknowable substance, or a machine that is without form, that is imaginary as energy and function, or a something that is a nothing. The common-sense man has a perfect right to demand from his wise friends a better method of thought than that he possesses ; and his complaint is that philosophy, in all its forms, has failed to produce what seems to him satisfactory. Why then should he be so foolish as to lift his anchor and drift upon a rocky coast to be shipwrecked ? Why should he quit home and friends to follow a will-o'-the-wisp and land himself in a miry bog in the darkness of night, there to die without a hand stretched out to save ? Unquestionably the common-sense man is justified by his thoughts and actions ; and it is not out of place for him to ask wise men to justify themselves for saying and doing what he conceives to

be unreasonable. The common-sense man is justified in the firm belief: 1. That there is a physical world in which he lives and that his body is so constituted that it is, as a rule, in harmony with its environment. 2. He is right in thinking that within his body there is a spirit and mind; and that these become operative, are manifested, when a child is born, and the conditions are favourable for the life of the individual. 3. It is conscious fact that the child grows in body and develops in mind; that there is education, training, reasoning and empiric questionings about the mysteries of life and being; that there is possible happiness and probable misery; that there are aspirations after higher and eternal questions; and that somehow, when men follow the Divine pathway of faith and hope, the grey dawn gives place to increasing light, and there is the fixed resolve to patiently observe that light with the conviction that the result will be the rising sun and the light that will banish all darkness. 4. This common-sense man is not one that sees visions, hears voices, or perceives the mystic wonders in the third heavens; yet he is compelled to confess that in a sense he cannot explain; prayer is real; it is the breath of the spiritual life; that psalms and spiritual songs are in harmony with the best and the highest in his soul; and if he could only realise and express his true aspirations the result would be Heaven. This comparison as to the results of philosophy and common sense is fair and reasonable; and it is not out of place to suggest that the common-sense man seems to have the advantage over the philosopher. It is true that the one is seen groping his way forward with great care, proving every step he takes, yet with sufficient light for guidance in the dangerous path of life; whilst the other, despising the earth, seems to soar aloft and lose his way in stellar space. The one is pressing onward looking expectantly for the promised Guide; the other is lost in cloudland, above the earth in the first heaven, where all things and thoughts seem to be without foundation or stability. The objection the common-sense man has to philosophy is, that whilst on the one side it appears to be vaporous, on the other side it becomes stereotyped and rigid. Every philosophy, theology, or system of thought crystallises after its own order; becomes dogmatic and infallible. Being dead they are of no further use until they are reduced to protoplasm, and by the Spirit of Life so vitalised as to produce *new living forms*.

It is against all self-centred human theories, philosophies and

theologies that Science and Divine Wisdom enter their protest ; they suggest that men ought to be wise enough to discover that they have failed ; humble enough to listen to One who is able to teach Truth ; and to accept the Guide that can reveal to them what is divine. What men require to do is to realise the creature position ; that they are limited by order and law ; that true wisdom is to be found under divine limitations ; and that it is utterly useless to continue to spin fine theories which will not fit into and fully explain the facts of existence. If men are derived creatures, children of God in a true sense, it follows that they require teaching and guidance. Every enquirer desires a teacher and guide, or ought to do so, thus the root question for all enquirers is this : Where is the Teacher to be found, and who is the Guide that knows the way to the land of truth, righteousness and peace ? The revolt against all earthly authority in popes, priests, dogmas, systems, theories, philosophies, schools and universities, is pronounced and definite, they are all rejected. Men are found in this peculiar position, they reject what is earthly and unsatisfactory ; they are realising their own incompetence ; they would fain follow after a Divine authority, but there is no man or system that equals the position, that can relieve the enquirers of that heavy burden that rests upon their souls. Will not the Christ and the Spirit do so by their occult powers ? Decidedly not. If men will not become spiritual thinkers, then they must serve under tutors and governors, Moses and priests. Christ is not the head of a school, and the Spirit is not a common teacher ; those who attend the Divine University as His disciples and friends require to be freemen who truly and sincerely desire to learn the way of truth and righteousness by the way of Grace. In earthly schools masters teach the rudiments of knowledge, and pupils respond to what they are taught by experience and empiric reasoning. In Christ's university, in experience and in empiric education, the object kept in view is science as truth, and the wisdom that is divine. It is not Christ's way to expect from a child the attainments of a man ; but child and man are spiritually free in the spirit of loving obedience to learn what is fitting for divine development. It may even be supposed that Christ does not object to training in schools of philosophy ; what He warns His followers against is being limited by them, lest they destroy life and prevent suitable development. This is the conception that underlies the methods of Christ and of the Spirit : the children are free under due limitations to enjoy the garden of

Eden with all its fruits ; and men are equally free, under certain conditions, to survey the universe and to find their way even to the Throne and Home of God the Father, from any place where they discover that they are God's redeemed children. Whilst all this is true as related to childlike experience and to empiric growth in knowledge, it is also true that the disciples and friends of the Master should try to understand His method of thought as Divine Truth, and the form that this has taken in this scientific age to discover the true relations of thoughts as men are taught them by the Divine Spirit. Men are not to suppose that Science is something altogether new ; it is one with Being, Life, experience and empiricism, as the ripened fruit is one with seed, green blade, tree, blossom and fruit. In other words what men through all the centuries have believed to be true as to development, is being proved to be correct, as the very way by which the Spirit has carried on the works of God under all related conditions. Science is a portion of development ; it is that part which sums up spring and summer—seed, leaf, stalk and flower—and lo ! under the autumn sun, the explanation is that the seed has reproduced itself in seeds manifold. Science covers all the stages of development ; all the relations and conditions, particulars, individuals and generals ; and the results have been the manifestation of Divine Wisdom and of beneficent goodness. Science deals with the history of the relations from seed to seed ; and what men see, and believe, is that in this order, by the processes of analyses and syntheses, there is the discovery of Divine power, wisdom, goodness and love. Men may enter the great field of the universe at seed time or summer, or in the autumn when the golden harvest is ripe ; and it is not a sin for those who follow the Master to take and eat the ripe corn. His method is not that of fault-finding and of narrow limitations ; in cornfield and upon hillside, in synagogue and temple, on the sea and in the quiet home, the Master can always teach those useful lessons the disciples require. It may seem strange, yet true, He can descend into the grave and Hades with men and there teach them strange lessons ; or He can transform hell into Heaven and reveal the glories that flow from Divine Grace and Sacrifice. As Master and Teacher He has no equal, and this disciples know when they try to comprehend the meaning of His lessons. What His disciples are encouraged to do is to try to *follow in His footsteps* as guided by His Spirit ; they are not to *dogmatise* or govern their brethren by authoritative systems,

but in all meekness, with humility, express their conceptions of truth for the consideration of others. In once more expressing in order what is conceived to be the methods of Christ and of the Spirit the object in view is to express very briefly what has been explained in this and former works.

1. **THE REALITY.** This term includes substance, motion, function, with all that these words represent by opposing schools of thought. The Reality is the Ultimate; in one form or another this conception is accepted by all thinkers; even those who deny substance as the Ultimate, recognise the fact of existence.

2. **THE IDEAL.** This is the vision that all thinkers in the past, poets, philosophers, and theologians have desired to see. Men are so constituted that they cannot rest until they find the latent, potential, ideal, that is in themselves and in creation. Plato caught a glimpse of the Ideal in its Greek form. Christians find it in the Word, the Christ.

3. **THE SPIRITUAL.** It is conceived that it is the Spirit of the Christ that reveals the Ideal. In the Ideal, as seed, thought, or word, there is the Life spiritual; there is a stage of development in spiritual thought, then, the inference is, as related to nature and man, that there is inherent in them plans, purposes and designs. It is in vain for men to try to banish from their studies and their schools, teleology; the facts exist, men are pursuing and realising them. It is because the spiritual and the ideal are the inmost mysteries of being and becoming in men that it is felt to be impossible that they can rest satisfied until there is the attainment of spiritual harmony and unity.

4. **THE COSMOS.** Nature and man are the work of the Spirit in spiritual order after the image of the Ideal. The Cosmos is conceived by men as physical and psychical; as unconscious and semi-conscious. What science tends to prove is that these are developed in divine order, as subject to law. The Cosmos is the work of the Spirit, and neither creature, physical nor psychical, understand the method of their becoming, their manifestation.

5. **THE INTELLECT.** What has to be assumed here is what experience, empiricism and science have been teaching men. The Intellect is a divine endowment, the means by which men reason so that they may discover truth; *viz.*, relate and condition the Cosmos of thoughts in the soul; and thus find out the order involved in nature and man. The Intellect is limited

for this spiritual work ; but men are so constituted as to have faith in Reality ; they do hope to find the Ideal ; they have patience in pursuing and seeking to discover truth, plans and designs that are spiritual ; and the issue expected is to find, in order and law, Divine Love as the cause of nature and man.

6. THE MORAL NATURE. The Intellect discovers order in all related conditions ; it deals with all particulars, individuals and generals, and the issue of analyses and syntheses is that of harmony in the Cosmos. The moral man is the synthesised living individual soul ; and it is as an organised living spiritual unity that there arises the conceptions of law and Lawgiver, creature and Creator, obedience and duty, consciousness and conscience. Conformity to Divine law is Life moral ; and disobedience to law means disorder and death, or spiritual separation and antagonism in the moral universe. The Intellect deals with the general, the relational and the cosmical ; the moral nature with the universal, the good, with men and God. To sin is to fail to attain to the good ; with this result there is the loss of the vision of truth, and the harmonies that constitute the beautiful. To obey the Will of God, find truth, live the good life, would mean in due time to attain to Science and Divine Wisdom. What science is specially teaching men more and more clearly is that order is truth, that law is good, and that these constitute what men conceive to be the Will of God in nature and man. The proof that men sin, have fallen, is found in the fact that evil in manifold forms have dominion over them ; but they know, and assert, that the moral and spiritual ought to be regnant.

7. THE DIVINE MAN. Christ, the Divine Ideal, the Son of God, came to seek and save the lost by a new Living Way, named Grace. Men know, from the Revelation in the Bible, about the order that exists, has been manifested, in this Kingdom. Christ, as thus revealed, is the Divine Reality in Grace, the Love of God ; and no other explanation as to the unique position of Christ as Saviour and King will satisfy men.

8. THE SACRIFICE. This problem may be summed up in Adam and Christ ; the fallen man and the Lord from Heaven. Sin is the root concept in Adam ; and Grace in Christ. History reveals the great conflict ; the Cross and the Crucifixion of Christ, these are the manifestations of evil, and the Revelation of Divine Sacrifice for sin. The point for men to grasp here is not theological theories, but the awful fact that Christ by the *Cross is the way* of salvation, reconciliation and peace with God.

9. **THE BIBLE.** This Divine Book is the Revelation by the Holy Spirit of the spiritual ideal and real means of grace as the way of salvation for mankind, so that, by the ways of experience, empiricism and science, men may become partakers of the spiritual life that is in Christ.

10. **REGENERATION.** This is the work of the Spirit of Christ ; by the Spirit there is regeneration, renewal and restoration to the favour of God. This is the Spiritual Cosmos in the image of Christ ; this is the new heart, mind and spirit referred to in the Bible as given to men.

11. **THE SPIRITUAL MAN.** The development spiritually is to intellectual knowledge ; to conscious manhood in Christ ; to relations and conditions ; to theology and to empiric enquiries about the way of salvation. There is spiritual life as manifested by faith in Christ, hope of salvation, patience in trouble and sorrow ; but it by no means follows that these are consciously enjoyed at all times ; in fact this is the stage of temptation and trial, of conflict and struggle. Where men are apt to go wrong is by following wrong conceptions, formal theologies, literal interpretations of the Word, instead of taking Christ as Saviour and Example, Lord and Master, and not seeking the guidance of the Spirit in all things. The methods of Christ and the Spirit are what men ought to follow ; but this means scientific order, a stage of development far in advance of that of intellectual enquiry at the present time.

12. **THE CHRISTLIKE MAN.** The conception here is difficult to perceive and conceive ; this new man is renewed into the image of Christ morally. The Spirit is in him, and in a measure he is in the Spirit. There is consciousness of God in all that is beautiful, true and good. It is Grace that is the source of this moral life ; the man is individual still, but the mystery of the universal is hovering over the man. This is where transfiguration is likely to take place ; absorbent being is on the verge of ceasing to absorb ; and the issue will be the radiant light of truth, goodness, grace and love.

13. **THE CHILD OF GOD.** This means Christ likeness in radiance ; it is the vision of philosophy, the pure light of science, knowledge of order, of the Will of God, and of childlike confidence and obedience to His Will in all things.

14. **THE MYSTERY OF SACRIFICE.** This is the vision of the reconciliation of all things in God by Altar and Cross ; the Love of self-sacrifice made manifest, and men, as the children of

God, reflecting the image of God in His Spirit of sacrifice.

15. **THE SPIRIT IN THE MAN.** This strange development is that of unity and identity with God in the Spirit ; that is to say, not unconsciousness, but spiritual consciousness ; the spirit will not know essential Spirit, or personal spirit ; this is the mystery of Being ; the mystery not explainable. This is Heaven, Rest, Peace, God, the Centre of centres ; reduce human thought to this one concept, and it is the realisation of the vision of Buddha. It is absorption into the One Spirit, and yet consciousness remains ; the Life Eternal in the Spirit.

16. **THE SPIRITUAL MIND.** Only by analogy can the vision here be contemplated ; the spirit has become divinely perceptive of the heavenly universe and the mind has conceived the Divine Glory. This is the divine psychical life ; the heavens and the mind of man are in harmony, unison. The macrocosm of the heavens has been conceived in the microcosm of the mind ; they are reconciled in Christ and there is peace.

17. **THE SPIRITUAL INTELLECT.** This may be said to be the heaven toward which philosophers, theologians, and scientific enquirers have aspired ; here they will find what will satisfy their souls. Being redeemed from earthly divisions they will become clairvoyant, and their souls will be delighted and satisfied with the knowledge, the science, the wisdom of God, as revealed by the Spirit to the children of God.

18. **THE SPIRITUAL MORAL MAN.** What or who is this man ? Is he still a man ? Can the soul of man conceive what this vision means ? It is life in the Divine Presence ; likeness to Christ ; the new Heavens and Earth ; the universe of Truth and Righteousness. This is the Land toward which Christ invites His disciples to follow Him ; for this purpose He has graciously taught men His method of thought and of life. The meaning of the method of the Spirit may be conceived in this form ; it is translating the macrocosmic life of Christ, as objective reality, into the microcosmic subjective life in man by the way of faith, hope, patience and love. These are the means used by the Spirit for salvation and restoration to the favour of God. It is this knowledge that men desire to possess ; this has been the unspeakable thirst of philosophers during past ages that could not be satisfied ; in a new day, under new conditions, there comes to men the re-echo of the invitation uttered in Patmos, "the Spirit and the Bride say, Come. And let him *that* heareth say, Come. And let him that is athirst come.

And whosoever will, let him take the Water of Life freely."

As the result of this reasoning thinkers ought to be able to perceive that duality is not to be set up as opposed to unity. The tendency is to discover that there is similarity and dissimilarity, absolute and relative, ideal and real, and yet thinkers in all ages have, as by a natural faith, believed in, and asserted, a divine unity. Mankind as fallen is sinful, egoistic and self-centered, and intellectually the question amounts to this, How, then, could men reason in any other way? If self posits the ego, and reasons truly, there must be the not-self, the non-ego, to reason about; these do not agree, thus harmony and unity are not attainable under such conditions. The strangeness of thought is not in the dualities; it is that unity is fundamental; and that dualities arise and become unities. Thinkers are familiar with this line of truth; and it has been repeated in many forms in this book, as in cosmological principles; God, as Father and Son; the Spirit, and the Cosmos as the Work of the Spirit; man as constituted by the physical, psychical, moral and spiritual; and, as husband and wife, with all that is involved in this sacred union. This aspect of divine truth may be further illustrated in this way:—

1. The Heavens and the Earth are units; they are constituted of the same energy and matter; the same order exists in them, as law, as proved by spectrum analysis; they are one universe.

2. The Earth and Life are units; they combine and co-exist; there is duality; the Life in a unit organic cell is the sum of all particulars, individuals, generals and universals in the earth.

3. Spirit and Mind are units; they co-exist, co-operate; they change all things as phenomena into thoughts; and, all impressions, perceptions, in all particulars, individuals, generals and universals are united in one Mind.

4. Intellect and the Moral nature are units; they co-exist, co-operate, to discover truth as order, and righteousness as law. They are potential for this purpose as the means of reflecting the One Divine Image, in one Soul. This means the realisation of Science and philosophy eventually; these are dual forms; they would generate the god-man. If men could comprehend this thought they would see that this surpasses all the conceptions of the mystics; it is to be one with, or in, God; like and similar to Him. This is the normal order of development.

5. Sin in the accursed self, in all self-seeking and self-pleasing,

is an asserted unity as opposed to the Divine Unity. This is the source of regnant dualism ; it is, if men will receive the thought, the devil of self as opposed to the Divine Will as One ; and the results are differences, demoralisation, darkness, disease, death and disintegration. Man put forth his hand, took the apple and would have eaten it to create his own godhead. The fool and madman by this act lost crown of manhood, stars of heaven and glory inconceivable in the heavens, to descend into hell, to wallow in the mire, to become like brutes, millionaires, emperors, and kings, murderers and madmen. The vision is horrible and the folly of man is inexcusable, incomprehensible. Poor wretch ! he thought he was brave, good, true, and beautifully arrayed in purple, gold, and fine linen ; and, there he stands in the midst of the universe, an object in rags, blamed and pitied by the divine angels in their glory. Men may now conceive the thought, that spiritual darkness is not judgment only ; it is grace, mercy, and blessing ; it is the Divine Mother hand of Love protecting the poor, miserable, helpless child, so that it may be saved from itself and the sinners doom.

6. Earth, man, and hell on the one side and Heaven on the other ; this also is duality. Heaven and the Man in the Heavens are units. This Man is Christ, the Ideal, the Son of God, and in Him the fulness of the Godhead. In Him alone there is unity, reconciliation, and peace.

7. Christ, and the Spirit of God in Christ, they are units, and separable, in the order of salvation. The Spirit reveals, manifests Christ in history, in the Bible. The details as to the way are manifold in particulars, individuals, generals and universals, but they all reveal the one Saviour, the One Lord of Grace from Heaven.

8. The Christ Incarnate by the Spirit, the Divine Man, the Lord of Grace from Heaven, is the unit ideal Man ; mankind in Adam is also genetically one, a unit. They meet in history as dual powers ; there is conflict ; the mystery of the Cross and Sacrifice is made manifest ; the results are traceable by particulars, individuals, generals and universals, thus the Cross of Christ is the Divine symbol of Conquering, Sacrificing Love—the At-one-ment.

9. What should never be forgotten in this study is that although the forms of development are many, the order is one ; thus all lower realms are involved in every new development. The Sciences are many in their divisions, but they are all analysed *particulars* and synthesised individuals, generalised ideals and

universals. Science, at this particular stage, is far in advance of any conceptions expressed by men or of any known theology or philosophy ; in fact, science is assumed and subsumed ; the great syntheses of Divine Wisdom has taken place ; and the sums total are found in two names, Adam and Christ. What follows is still development, but it is by the Spirit, and in the Spirit ; in other words, redemption, regeneration, renewal, and restoration to the Divine Image as revealed in Christ. The terms, as units, are the Adam chaos ; the Christ Cosmos ; and the brooding Spirit. Historically this is Calvary, the Grave, Resurrection, the Ascension, and Pentecost. In these men will find all the particulars, individuals, generals and universals in their external forms and order ; but, these are as one Cosmos by the Spirit in humanity, and in every saved man.

10. Chaos, Christ, and the Life Eternal in Him ; the Spirit in mankind, and man, as units and dual ; and the prospect is the one Life in Grace and Truth in Christ ; the Spirit renewed mind.

11. The Spirit in man, and man, the Adam man, in conflict with the Spirit. These are the units, and the dual struggle is divinely revealed in Romans, Chapters V. to VIII. The Spirit's power and aid are made known ; the Conqueror is Christ, and there is Divine unity in praise and thanksgiving.

12. The Spirit and Man persist as units ; the dual life may be traced in later Epistles in the New Testament ; and the unity in John's Epistles in Grace and Truth, Life and Love. This is the way of Regeneration to the spiritual life ; this is what is meant by the Spirit of Christ revealing Christ to the soul of man.

13. This appears to be the extent of the Revelation contained in the Bible as an order of development, unless there is the assumption that the Book of Revelation in mystic forms extends the vision of truth under that condition, states as being "in the Spirit." What may be understood at this stage is that a decided spiritual change takes place, there is no longer opposing units, or the conflict of duals ; the Spirit and the Man are united in this thought that Christ is the Ideal, the One, as Saviour and King, the Conqueror of all evil powers.

14. Christ is the Life Eternal and Immortal, thus in Him is the fulness of the Godhead in all forms of blessing. The regenerate Man in the Spirit is one in, and with, Him ; and yet though thus dual in person they are one in the Spirit in harmony with the Will of God.

15. Christ is the Fulness of Him that filleth all in all, the

Divine Ideal ; every Spiritual Man, in the Spirit, is a partaker of His fulness in Grace and Truth, but it is simply impossible to conceive all that is involved in this Vision ; it is more than science and philosophy ; it is man transfigured and transformed in Divine Order as subject to all law in the image of Christ.

16. But, is not this mysticism, this seeing all things in God, and God in all things ? Certainly, it is so ; and yet men may say, " Where is the mystery if this is the way of science, the order of development, the revelation from Heaven, and the Divine Wisdom ?" The mystery must be found in this thought that the Divine is the Eternal Standard of Truth and Righteousness ; that is of all particulars, individuals, generals and universals. Men do not know or understand this Divine Standard ; they are out of harmony with it ; thus the Divine Order, as viewed from the standpoint of fallen mankind, is inexplicable mystery. The way science takes to solve the mystery is now fairly understood ; thus men know that what science seeks to discover is the Divine order, in all realms of thought, and in every division of every realm. Philosophy claims to be the Science of all the sciences ; in other words philosophy takes each science, as a particular ; all particular sciences converge, into and meet in philosophy, and they are all synthesised into one individual. This is the transfiguration of the intellect ; it is light radiant, personal and conscious. If this is so, then what follows is that, within the universe of the universal, philosophy becomes individual, the syntheses of all the sciences. Can philosophy claim a position higher than this ? Is not this granting to philosophy all that philosophers, as reasonable beings, have a right to claim ? The philosopher exists, thinks, reasons, analyses and synthesises all knowledge, as Divine Order, in all particulars and individuals ; the microcosm has synchronised with the macrocosm, and here philosophy as personal wisdom ends.

But, here Theology with jealous impulse and flushed face, breaks in with the peevish question, " Am I not the Queen of the Sciences, above philosophy even, seeing that from my face the Divine Light of truth is ever radiant ?" Here, in the realm of the universals, stage queens are not accepted for what they appear to be ; and their assumptions are not received without careful consideration. The sciences are brethren, they do not crown themselves and claim lordship ; and, even, in philosophy, they recognise only the wiser, more sedate elder brother who unifies the family and *reconciles* its branches. As for this queen of the sciences that

claims regnancy over all the brethren ; they denounce her as a vain, self-asserting, ignorant impostor, so ignorant as not even to comprehend her own realm within which she has been called to serve the Divine Lord of Grace. This indeed, is a very grave charge to bring against Theology ; what it means amounts to this : Theology has claimed to be the Truth, the interpreter of the Divine revelation as the manifestation of the Divine. The method of Theology has been wrong ; it has been largely earthly, sensual and sensuous ; the wisdom of men and not the wisdom of God ; in fact the ideals of theology have been human and Adamic, and not Christlike. The assumed authority of Theology and its vast claims have caused jealousies, hatreds and even murders and martyrdoms innumerable ; nothing would satisfy this imperial queen but complete submission to her imperious will ; thus her brethren have expressed their detestation of her methods ; they will not hesitate to take the crown from her head, the sceptre from her hand, and remove the purple robes of which she has been so proud ; they will write " IMPOSTOR " on her brow and expel her from their society. In her place they will gladly welcome, with loving devotion the patient Lady of Grace and Pity ; of her they have no jealousy ; they love her for what she is, and for what she has done ; and they will acclaim her to be their divine sister ; they would kiss the hem of her garments and never weary of rehearsing the story of her love, sorrow and suffering in the past, on their behalf. Unlike the impostor with her pride and authority, conceit and intolerance, this gracious Lady, revealed in the Sacred Scriptures, claims neither authority nor precedence ; yet there is truth in the thought that it is through her transfiguration, and the radiant light from her face, that her brethren are blessed, and have become the means of blessing to mankind.

Returning from this realm of parable, the conception that has arisen is that the many sciences, philosophy, and true theology require to be represented as individuals and that it is under this form they require to be considered. The order of particulars and individuals it is assumed are now understood in each realm of thought ; the stage of development here is the fourth, the mystical as spiritual and universal. But, why individual and not general or universal ? This reason may be given ; these powers are individual, and they have been manifested in persons. The thought is that man, as person, limits and is limited. Analyses and syntheses, in all their stages of development, prove that this is true. Man is individual as person ; this is his position.

and it is out of place to suppose that he can transcend his creature limits. Whilst this is true of man at his best and highest ; this does not mean that he is unable to aspire to the knowledge of generals and universals ; it means that these are ideals as above self, and the means by which it is possible for him to see beyond personal limitations. Further, it would seem that this may be the reason why generals and universals are conceived as individuals. All generals in this realm, as particulars, are synthesised into the Ideal, and the Universal Ultimate. This argument requires careful consideration because, on the one hand, it limits man as person ; and, on the other, it impels him to personify the Ideal and the Ultimate. Philosophy must, by syntheses, unify and personify all knowledge : this is its realm of operations as science of the sciences. If this is correct then philosophy ought to realise its limits ; it would be no-science for philosophy to attempt to define essentially, the Divine Ideal and the Divine Ultimate. What man, as person, can say is that philosophy can sum up all analyses and syntheses, all particulars and individuals in all realms ; and that the results must always be individuals ; but, beyond person there is the Ideal and the Ultimate. The issue seems to be that all the analysed sciences are synthesised in man as individual ; he is the sum of all particulars, bodily and spiritually ; and they are all in him as realised personality. It is above these that man places the Ideal and Universal ; they are what man is ideally, and as being ; and, the same mystery is in Nature ; it is the philosophic Substance as Fact and as Idea.

It is necessary to pause and consider what these conceptions indicate as bearing upon this question in its complex relations. There appears to be a break here, and it is important to grasp the meaning. Take the physical realm of Force and Life and what can be seen is a great world of particulars and individuals ; and the highest result is development in man's bodily form, the sum of all physical particulars and individuals. Advance a stage then these two powers are seen as involved in man's body ; and the duality is thus harmonised into a unity. In the psychical realms of Spirit and Mind the ratio of increase is doubled, and thus there is seen to be a physical world of particulars and individuals ; and, also a psychical world in harmony with the physical. This seems to be geometrical progression as mathematical order ; therefore the complexity of the problem is immensely increased. Advance from this stage to the *Intellectual and Moral*, then there is involved all the physical and all the

psychical; the particulars and individuals in these are dealt with as intellectual particulars and individuals, they are conceived as generals, as ideas and abstract words and signs; again there is geometrical progression and the possible development would at the least equal eight. This would mean that each stage of development increases in its complexity; what appeared to be simple as physical and as psychical sciences, has become four times more complex and difficult. The assumption here is that of continuous development to mystic science and philosophy as divine wisdom, as conceivable without a Fall, or Sin. What this means is that the mystical is experience, science, philosophy and wisdom, and involved in these are all the forms of intellectual empiric reasoning; the psychical and physical sciences in their order in all their particulars, individuals and generals. If this is correct and the order is understood, then, it is here that Grace, or a true theology as science, comes into operation; that is to say, the Fall is assumed as fact; the eight principles referred to are involved within this new order of development; it is Christ that is the perfect Man in science and philosophy, the sum of all that the Adam man could attain unto as perfect; and, in addition, He is Grace and Sacrifice for the regeneration and restoration of mankind. Here again arises the problem of geometrical progression in development; at the least the problem is doubled; it is sixteen, or twice that, of the Adam man. This is the difference between the natural and the spiritual, as expressed by development. The question to be faced here is this: Is Grace, as a true science of theology, to be numbered with her natural brethren; or, is the science of a true theology to be conceived as divine, and as having a spiritual genesis? The conception here is startling, although it might have been expected. Grace, as Science, has involved within her being all the natural sciences; and, under the shelter of her robe of salvation, her divine name, She embraces also all the eight spiritual principles of development that are analogous with the natural. These are to be found in the Bible as the order of development for the regeneration, renewing and restoration of mankind to the Divine State in Christ in all particulars, individuals, generals and universals. This is where the mystery of Sacrifice, as Divine Wisdom is revealed to men. This is what Christ means, as Son of God, Saviour, Sacrifice for Sin, High Priest, Prophet and King of redeemed humanity. This is the meaning of the Incarnation, the Blessed Life in Grace, the Cross of Calvary, Death and the Resurrection to the Eternal

Life. Now Science has become radiant in the light of transfigured glory. Thus to see and know Christ is illumination, true knowledge; and it is the Spirit of Christ, by Scientific truth, that reveals, in this marvellous way, Christ as the peerless Ideal, the Divine Wisdom as transcending all the natural conceptions of men. The fitness of the order of regeneration and restoration in Christ can now be clearly seen; it is from the spiritual to the natural; and what the natural sciences have been whispering to men for the past 300 years, is that their Lord, by His servants, has been breaking through, transfiguring the physical to reveal His glory; and they knew not that they were serving Him, doing His will, carrying out His Divine purpose of grace for mankind. Such thoughts as these change and set aside men's former conceptions of the natural and the spiritual; and, what they have to realise is that Christ embodies, individualises and unifies, as the One Ideal, all that is contained in Nature, Man and the Bible. Every individual man is invited to stretch out the hand of faith and thus realise Christ in all His fulness as Saviour and Friend; to see Him in His grace and glory; to receive Him as Master, Lord, King and God; the Divine Example in all Science and Divine Wisdom; and to follow Him in that Divine Way of Life revealed to men in the Gospels.

But men will ask, what explanation can be given of this strange perversion of thought all down the ages; this apparent inability to receive and conceive the spiritual revelation from God found in the midst of all nations, in broken rays of light, and in that unique Book known as the Bible? These broken rays are all important in their places; they are all to be studied; they are all to be converged into the Bible, there to find their place and meaning in the light of that development which has taken place; and of that awful struggle between Grace and sin, good and evil, that is the burden of history. The divine particulars, individuals, generals as ideals, and universals, are to be found fully detailed in the Bible; it is Grace that is Light, Life and Love, all along the path of history; and, what men could have seen and did not, was that this pathway is everywhere marked with the Divine Blood of Sacrifice. It is Grace that is the equivalent of Science, as Divine Order in the Purpose of Grace, in all particulars, individuals, and generals; but, let men ponder over this thought, the Living Body of Grace is Sacrifice; this Body is Divine Wisdom; and, it is Divine Wisdom that has lived, bled and died, as the organic Body of Christ all down the ages. Surely men will not blunder here

over the visible man, or Church, prophet or apostle, saint or martyr ; this Divine Wisdom, as Sacrifice, is spiritual body, and the Reality is the Spirit of Christ and of God. If men will only consider that in this matter they have failed to understand the Divine Ideal ; that they have perverted the Truth in Christ ; that they have inverted Earth and Heaven, putting the earthly first and the natural as above the spiritual ; then they will be preparing themselves for that Day of Christ, so near, when the Lamb of God, the Sacrifice for Sin, will, as the Divine Wisdom, be transfigured before men in the radiant Light of Truth, as the Sun of Righteousness come to men with Divine Healing. Here again dual forms appear before men, and they require to be studied ; the first is the fallen Adam man as found in history, living the earthly life, laying up stores of all kinds of experiences, wandering in the great Desert of Empiricism, trying to make believe that by knowledge, illumination, ethics, science and philosophy some kind of heaven would be reached at last, Even philosophic theology may be numbered among these pilgrims ; and the mark that unifies and condemns them all is that they have lived in the spirit of Adam their father, even whilst unconsciously, or semi-consciously, they were living in the Heaven of Grace, under the protection of Divine Wisdom. This appears to be the result as summed up by human science and philosophy ; there is no true conception of the Divine Order, Law and Wisdom ; and apart from Christ and his Spirit, it is utter folly to expect that men could attain to Divine Wisdom by the Heavenly way of Grace and Sacrifice. The other form is the Divine Christ, the Son of God and the Saviour of men. It is because He is God manifest in the Flesh that there is involved in Him as Man, all that was in the Adam man. This means all that is physical, psychical, intellectual and moral ; it means science and philosophy as the perfectly developed man ; it means that this Man differs from all other men ; and that He found in the Will of God, and in obedience to the same, the Divine moral standards of Truth and Righteousness. Christ was natural, not in contrast with the spiritual, but with the natural as inherent in His Being ; it is the Divine Man that appears in history as Jesus Christ ; it is in this Man that Heaven is found ; it is in, and out of, this Man that Grace and Sacrifice are manifested ; and, in that Blessed Life, natural and spiritual as power and righteousness, Science and Divine Wisdom, men will find forgiveness of sin, reconciliation and peace with God. Science in Christ is the revelation of the Divine Ideal as to order

and law, natural and spiritual. The Divine Wisdom in Christ is the Divine Life as Sacrifice ; the revelation of the Heart of the Father in Love. Christ reveals the Divine Travail, saving, restoring and blessing the lost, bringing them back to Heaven to their Divine Inheritance in God.

But men object to this line of thought because it appears to be paradoxical and contradictory ; it is on the one hand saying that God cannot be known ; and on the other it is assuming that knowledge is the knowledge of God. Both statements are true ; and they are true because God is God, and man is the creature of God. As to the Essential Being of God man has no knowledge ; and the same statement is true as to Nature and Man. Existence, or Being, cannot be known as reasoned or related truth. It is not unreasonable to believe in God ; that He is the Self Existent, the " I Am ; " that He dwells in the High and Holy Place, and, in Eternity ; and also in a lowly, gentle, and humble heart. Men do know about God, in this sense, they are in, of, or from, Him. As Divine Power, the Almighty, Eternal, Infinite and All-wise is all particulars ; they are in His Being. In Christ God is revealed as the Individual, Ideal Life, as Heaven. In the Spirit of God there is all generals, as abstract ideals, in all relations. The Cosmos is the universal Life of the Spirit ; in a strange philosophical materialistic sense, the body of the Spirit of God. Man as Intellectual is endowed with rational power so that he might particularise in all details the Cosmos of Nature. His Moral nature is his true life in a living body ; it is a reflection of the image of God in truth and righteousness. Man is a god, in a real and true sense, a free spirit intellectually and morally ; thus good and evil, right and wrong, obedience and sin, are truths not to be denied ; and the man who denies these truths judges and condemns himself ; he is as a devil, whose thoughts and will are set in opposition to truth and righteousness. Christ, the Life in Heaven, is Divine Grace. The living Body of Christ, in which Grace lives is Sacrifice. The Spirit of Grace in Christ regenerates the spirit of man. The renewed Mind in man is in the image of Christ. By the Spirit man receives spiritual light of truth, intellectual illumination ; this is the true light from heaven, as compared with the vain illumination desired and sought after by philosophers, mystics and theophists. By the Spirit there is the restored moral life in the soul in the image of Christ. By, and in, the Spirit, man will be led onward to Science and Divine Wisdom. Man, in the Spirit *of Christ*, will become one with God in all his powers. His life

will be God's life. His spirit will be one with the Spirit of God in all knowledge. Thus his mind will be the same as the mind of the Spirit. He will become light in Christ radiating forth His glory. His soul as life will be true and righteous reflecting the image of Christ in glory. Man will become a conscious son of God in Grace; and his life will be that of divine sacrifice consciously rendering the sacrifices of praise and thanksgiving to God, the Father of all Grace, Mercy and Love. The wonder above all wonders is not that man cannot know God in His Essential Being, it is that the creature, the child of God, can attain to all this knowledge about God and His Will. What men require to remember continually, is that as creatures they are limited; that they are wise in studying their limitations and conforming to them; and that if they find themselves in any way attempting to limit the Holy One, then they ought to shrink back in horror at the thought that they are assuming Divine Supremacy; that unconsciously, or consciously, they are dethroning God, not universally, but still most certainly within the soul where He ought to reign supreme.

1. It is important to conceive what is meant by the Divine Ultimate One; and, at the same time, to leave room for faith, so that God and Creation may not be violently rent asunder in the thoughts of men.

2. The Ideal behind and beyond all the thoughts of men is Christ.

3. The Bible is the Revelation of Christ by the Spirit. This revelation is germinal in Genesis. It is revealed order in visible forms in Israel. It is Jesus Christ and His Kingdom in the Gospels. It is the Spirit and the spiritual in order in Acts and Epistles. Christ is the Way and Light, Life and Love; and the Spirit is the Divine Guide in the Way.

4. The Book of Revelation, as mystical, in the Spirit, reveals to Faith Christ in His Church; Christ as the Hope of humanity in Heaven fulfilling the Will of God; by His Spirit the conflict is carried on in the earth against all evil powers; and, the victory of Faith, Hope and Patience in Love is made known in the Marriage Supper and the new Heavens and earth.

5. Here man, as son of God in Christ, perceives the Divine Order in all particulars, individuals, generals and universals; in all realms of science, physical and psychical, moral and spiritual; in Creation, Nature, Adam, Israel, Christ, the Spirit, and in man in the Spirit.

6. Man in the Light of Christ's Divine Truth sees truth, science, in all realms inductively and deductively. As moral man, in the House of God, he sees synthetically. He is in the Light that unifies and thus the universal concepts Nature, Man, the Bible, and Christ. The development of man is similar; the infant is the substance of Faith, it is embodied in the newborn child; the child inspires Hope, this is its very life; the man is taught Patience by the Spirit; and the Vision of Love is Christ and Heaven.

7. As Christ was an Example, so ought His disciples and followers to be in Grace and in Love in the world.

8. Christ is the Divine Standard of all Truth and Wisdom in Grace and Sacrifice. Here, Kant, with all his particulars in knowledge; Fichte with his individual Ego; and Schilling with his philosophy of identity are seen and transfigured. Hegel is overtaken with his vision of the Absolute and the All. Christ has become Object, Subject, and Subject-Object; the Ideal-Universal; the Absolute, the All.

9. Christ, in the Spirit, includes and transfigures all schools and universities; in Him, science, philosophy, theology, truth and righteousness, grace and redemption, as religion, are all reconciled.

10. This revelation is by the Spirit of God; it comes from God reconciling Nature, Man and the Bible.

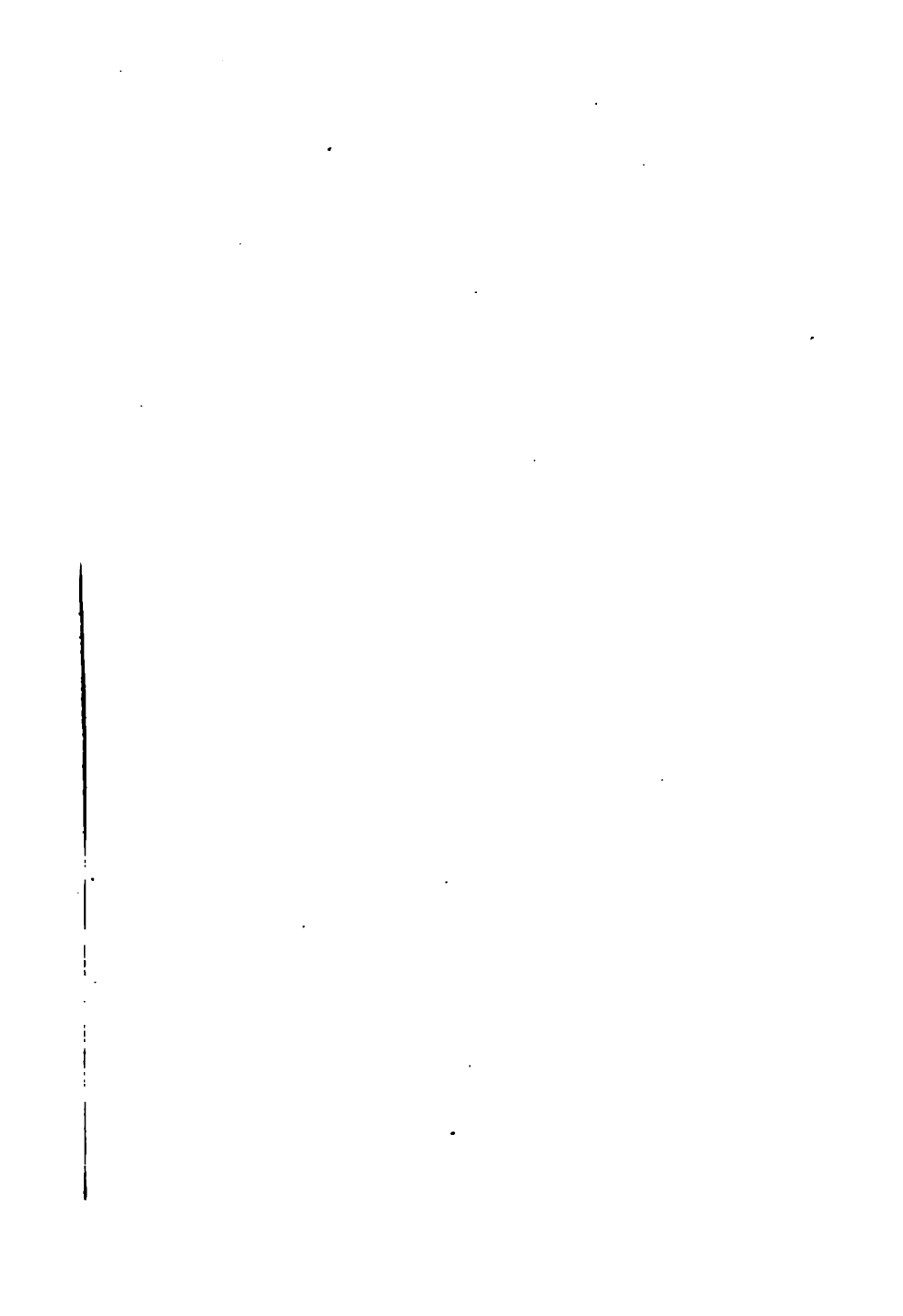
11. Men have to attain to Science and Divine Wisdom by order and law. The order is by particulars, individuals, generals and universals in all realms of scientific truth; law is God's Will.

12. When science reigns in all realms of truth, then ethics and morals, altruism and grace will wonder why they did not understand each other in the past; in Christ they are one; for in Him there is At-one-ment and peace.

The deepest problems of life may be stated thus: "Who can bring a clean thing out of an unclean?" Who can unravel the entanglements of error and reveal Truth?

The vision of the position and solution is a humanity demon possessed, despairing souls, mocking scribes, and helpless baffled disciples of Christ. The high mountain, Moses, Elias, the favoured disciples and Christ in the midst. The Revelation is Christ radiant in the robes of Truth as Science; and His Life, transfigured in Love, as revealed by the Divine Wisdom.

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